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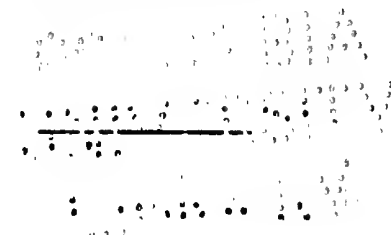
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THE
RELIGIOUS CONDITION
OF
NEW YORK CITY.

Addresses made at a Christian Conference held in Chickering
Hall, New York City, Dec. 3, 4, and 5, 1888,

BY

REVS. J. M. KING, D.D., A. F. SCHAUFFLER, D.D., GEO. U. WENNER,
D.D., VINCENT PISEK, ANTONIO ARRIGHI, H. A. MONROE,
R. S. MACARTHUR, D.D., RICHARD HARTLEY, ARCHDEACON
MACKAY-SMITH, M. D'C. CRAWFORD, D.D.; HON. E. P.
WHEELER AND R. FULTON CUTTING, ESQ.; REVS.
JOHN HALL, D.D., W. T. ELSING, JOSIAH
STRONG, D.D., FRANK RUSSELL, D.D., BISHOP
EDWARD G. ANDREWS, D.D., AND REV.
C. H. PARKHURST, D.D.



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Rev. C. H. PARKHURST, D.D.

CALL FOR THE CHICKERING HALL CONFERENCE.

NEW YORK CITY, November 1st, 1888.

The population of New York City has for years been steadily and rapidly increasing, while at the same time the number of churches has been relatively decreasing. In 1840 there was one Protestant church to every 2000 people ; in 1880, one to 3000 ; and in 1887, one to 4000.

In view of such facts, we, the undersigned, cordially invite all who are interested in Christian church work to attend a Conference to be held at Chickering Hall, on Monday evening and Tuesday and Wednesday afternoons and evenings, December 3d-5th, 1888, to hear full statements as to the religious needs and destitution of our city ; details as to the agencies and missions of all the denominations, as now established ; the condition of our foreign population ; the increased and wonderful opportunity for efficient work, and the necessity for the full and cordial co-operation in Christian activity of the laity. Also to consider what steps can be taken to secure a careful study of the existing conditions of our city, and

what plans can be adopted for a wise and hearty co-operation among all the churches to meet our direct responsibilities.

The foregoing call was signed by the following names :

- REV. THOMAS ARMITAGE, D.D., Pastor Fifth Avenue Baptist Church.
- REV. C. D. W. BRIDGMAN, D.D., Pastor Madison Avenue Baptist Church.
- REV. L. A. CRANDALL, Pastor Twenty-third Street Baptist Church.
- REV. JOSEPH F. ELDER, D.D., Pastor Epiphany Baptist Church.
- REV. R. S. MACARTHUR, D.D., Pastor Calvary Baptist Church.
- REV. HALSEY MOORE, D.D., Pastor Lexington Avenue Baptist Church.
- REV. M. H. POGSON, D.D., Pastor Sixteenth Street Baptist Church.
- REV. WILLIAM M. TAYLOR, D.D., LL.D., Pastor Tabernacle Congregational Church.
- REV. SAMUEL H. VIRGIN, D.D., Pastor Pilgrim Congregational Church.
- REV. GEORGE C. F. HAAS, Pastor St. Mark's Lutheran Church.
- REV. GEORGE U. WENNER, D.D., Pastor Christ's Lutheran Church.
- REV. J. Y. BATES, Pastor Tremont Methodist Episcopal Church.
- REV. W. W. BOWDISH, Pastor John Street Methodist Episcopal Church.
- REV. J. S. CHADWICK, D.D., Pastor Bedford Street Methodist Episcopal Church.
- REV. MILLARD F. COMPTON, Pastor Willett Street Methodist Episcopal Church.

- REV. C. S. HARROWER, Pastor Central Methodist Episcopal Church.
- REV. MERRITT HULBURD, D.D., Pastor Trinity Methodist Episcopal Church.
- REV. BIDWELL LANE, Pastor Forty-third Street Methodist Episcopal Church.
- REV. ENSIGN MCCHESENEY, Ph.D., Pastor St. Paul's Methodist Episcopal Church.
- REV. C. P. MASDEN, Pastor Madison Avenue Methodist Episcopal Church.
- REV. C. R. NORTH, Pastor Eighteenth Street Methodist Episcopal Church.
- REV. E. S. OSBON, Pastor West Harlem Methodist Episcopal Church.
- REV. PAUL QUATTLANDER, Pastor First German Methodist Episcopal Church.
- REV. J. R. THOMPSON, Pastor Washington Square Methodist Episcopal Church.
- REV. O. H. TIFFANY, D.D., Pastor St. James' Methodist Episcopal Church.
- REV. GEORGE ALEXANDER, D.D., Pastor University Place Presbyterian Church.
- REV. ROBERT RUSSELL BOOTH, D.D., Pastor Rutgers Presbyterian Church.
- REV. HOWARD CROSBY, D.D., LL.D., Pastor Fourth Avenue Presbyterian Church.
- REV. JOHN HALL, D.D., LL.D., Pastor Fifth Avenue Presbyterian Church.
- REV. CHARLES HENRY PARKHURST, D.D., Pastor Madison Square Presbyterian Church.
- REV. JOHN R. PAXTON, D.D., Pastor West Presbyterian Church.
- REV. JAMES S. MSAY, Pastor Harlem Presbyterian Church.
- REV. STEALY B. ROSSITTER, D.D., Pastor North Presbyterian Church.

- REV. HENRY J. VAN DYKE, D.D.,** Pastor Brick Presbyterian Church.
- REV. BENJAMIN F. DE COSTA, D.D.,** Rector St. John Evangelist Protestant Episcopal Church.
- REV. E. WINCHESTER DONALD,** Rector Ascension Protestant Episcopal Church.
- REV. DAVID H. GREER, D.D.,** Rector St. Bartholomew's Protestant Episcopal Church.
- REV. ALEXANDER MACKAY-SMITH,** Archdeacon Protestant Episcopal Church.
- REV. HENRY MOTTET, D.D.,** Rector Holy Communion Protestant Episcopal Church.
- REV. W. S. RAINSFORD, D.D.,** Rector St. George's Protestant Episcopal Church.
- REV. H. MORTON REID,** Rector Intercession Protestant Episcopal Church.
- REV. CORNELIUS B. SMITH, D.D.,** Rector St. James' Protestant Episcopal Church.
- REV. CHARLES C. TIFFANY, D.D.,** Rector Zion Protestant Episcopal Church.
- REV. G. R. VANDEWATER, D.D.,** Rector St. Andrew's Protestant Episcopal Church.
- REV. E. WALPOLE WARREN,** Rector Holy Trinity Protestant Episcopal Church.
- REV. TALBOT W. CHAMBERS, D.D.,** Pastor Collegiate Reformed Church.
- REV. EDWARD B. COE, D.D.,** Pastor Collegiate Reformed Church.
- REV. ABBOTT E. KITTREDGE, D.D.,** Pastor Madison Avenue Reformed Church.
- REV. GEORGE H. SMYTH,** Pastor Second Reformed Church, Harlem.
- REV. RODERICK TERRY, D.D.,** Pastor South Reformed Church.
- REV. WILLIAM T. SABINE, D.D.,** Pastor First Reformed Episcopal Church.

- SAMUEL W. BOWNE.**
JOHN H. BOYNTON.
JOSEPH BROKAW.
THEOPHILUS A. BROUWER.
JOHN W. BROWN.
ADONIJAH H. BRUMMELL.
WILLIAM A. CAULDWELL.
JOHN M. CORNELL.
ALEXANDER H. DE HAVEN.
HON. CHAUNCEY M. DEPEW.
WILLIAM E. DODGE.
WILLIAM M. ISAACS.
WILLIAM H. JACKSON.
HON. JOHN JAY.
MORRIS K. JESUP.
RICHARD V. LEWIS.
JOSEPH B. LOCKWOOD.
GEORGE MCKIBBEN.
J. C. OVERHISER.
JAMES POTT.
JOHN D. SLAYBACK.
ROSWELL SMITH.
JOHN SINCLAIR.
WILLIAM H. THOMSON, M.D.
CORNELIUS VANDERBILT.
PETER A. WELCH.
HON. EVERETT WHEELER.
LEONARD D. WHITE.
HENRY WILSON.

THE RELIGIOUS CONDITION OF NEW YORK CITY.

MONDAY, DECEMBER 3, 1888.

Evening Session.

MR. WILLIAM E. DODGE introduced the Rev. E. Walpole Warren, D.D., who conducted the devotional exercises, at the conclusion of which Mr. Dodge spoke as follows :—

“Ladies and gentlemen, we are here to-night in response to a call of a number of distinguished clergymen and laymen of all denominations, to study carefully and thoughtfully, during the sessions of this conference, the religious conditions and needs of our city ; to have statements made to us as to what is being done to meet those needs by the various religious bodies in our town. Then we are to endeavor, by a consultation together, to see if in some way, by co-operation, we may not be able to extend the blessed teachings of Christ our Lord to all who may have made their home with us in this great city.

“We believe that these simple teachings are a solvent for all troubles. We believe that if we, as Christians, fully alive to our duty, can heartily work together, and bring these good news to those who are careless and indifferent and neglectful, in this city, that a great ad-

vance may be made in purity and cleanliness and wholesomeness, in our community. We believe that while great truths always remain the same, conditions change, and our methods must change more or less with them. We hope that by talking together during these days light may come to us from God our Father, and a blessing fall upon our city.

"These sessions will continue to meet: To-morrow afternoon at three o'clock; to-morrow evening at eight o'clock; Wednesday afternoon at three o'clock; and Wednesday evening, the closing session, at eight o'clock, —all to be held in this room.

"I am glad to have the pleasure of introducing to you, as the Chairman of this meeting, our respected fellow-citizen, the Hon. John Jay."

MR. JAY: "Ladies and gentlemen, the cause in which your co-operation is asked to-night is not sectarian, but broadly Christian, profoundly philanthropic, thoroughly American, and of primary importance to this enterprise and of profound interest to the nation at large.

"The movement comes at a time when the people, not only of this city but of the whole country, are keenly alive to the merits of our institutions, especially with respect to an alien and inferior civilization. This is a peril from which foreign cities—European cities—are comparatively free. Take London, for instance; the foreign population of London is only two per cent., while in New York eighty per cent. of the population are of foreign birth or foreign parentage. And to this foreign element, constituting four-fifths of our population, are largely due the vice and crime, the innumerable evils of the saloon, the political primaries, the boss in politics,

with all that that means, the bribery and corruption, the nominations bought and sold, the elections dictated, the returns miscounted, the political deals and the party treachery with which the newspapers have been recently filled, by which American electors are tricked and political suffrage converted into fraud.

"These evils are not confined to New York alone, but extend to some extent to the other cities; as, in Baltimore, during a recent election, it is said that nine of the judges of election belonged to the criminal class. These evils, however much they may be modified and restrained by law, can only be corrected by Christianity elevating the masses, and so purifying the political atmosphere, restore something of the decency and order with which the affairs of our ancient city were managed in the olden time.

"That a large share of the responsibility for the existing heathenism of New York lies upon the Christian man and woman, who represent Christianity in its American character, seems perfectly clear, from the frightful fact announced by the call, that while in 1840 there was one church of Protestant Christianity to every 2000 people, in 1880 there was only one to 3000; and in 1887 one to 4000. Alarming are the figures, and appalling the truths that confront us—with this foreign element, the anarchy, the dynamite, socialism, and infidelity, with their bitter opposition to American principles and our public schools, with their living and Christian element.

"The contemplation of these dangers, showing the magnitude of the work to be done, proves the supreme necessity for co-operation among good men of all sects and parties who would preserve and extend our Christian institutions. But an earnest study of these problems has not caused the slightest feeling of despair. It

has awakened, first, a combination for prompt action ; and next, an undying faith that such effort, wisely organized by the generation of to-day, if faithfully persevered in, will be crowned with success, that will maintain the institutions of our fathers, and help to shower the blessings of Christianity upon every state in our land. (Applause.)

"The first address upon the present condition of the City of New York, above Fourteenth Street, will be delivered by that most eminent scholar and brother of the Methodist church, and to whom this state, and I may say this nation, is largely indebted, for the skill and success with which he enlightened the people of the State of New York, and arrested at Albany the passage of a bill of the most formidable character, intended to destroy in our state institutions the liberty of devotion, and subject the infant wards of the city to sectarian dogmas. I have the pleasure of introducing to you Dr. James M. King."

PRESENT CONDITION OF NEW YORK CITY ABOVE FOURTEENTH STREET.

BY REV. JAMES M. KING, D.D.

My duty I understand to be to map out the territory assigned to me, and bring before you the tabulated statement of the forces arrayed against each other.

General Moltke was asked : "What was the pivotal hour in the controversy between Prussia and France, which resulted in the overthrow of the French Empire and the creation of the German Empire?" and he responded : "The hour when I completed the maps of Alsace-Lorraine and put the armies face to face on paper."

I suppose no intelligent Christian citizen doubts that the social and religious condition of this commercial metropolis calls for candid study and heroic and self-sacrificing action. The body politic is diseased, and the first step toward the cure of the disease must be an accurate diagnosis.

The Protestant Church in this city is not keeping pace with the ratio of increase in population, and notably is this true of the last decade.

A healthful indication is found in the fact that many earnest, thoughtful men are studying conditions and causes.

Upon the very threshold of our studies we are met with the difficult problem of determining with approximate accuracy the present population of the city. We

have the census of 1880, only, to rely on. The political contest at Albany between the Governor and the Legislature has prohibited the taking of the usual State census. So we must rely on the methods of progressive approach, and of the ascertained ratio of population to the registry of voters.

The progressive approach from the census of 1880, when the population of the entire city was 1,206,299, gives us south of Fourteenth Street, 587,616 ; and north of Fourteenth Street, exclusive of the annexed XXIII. and XXIV. Wards, concerning which we have no data for estimates : 732,048

587,616

—————
Total 1,319,664

In 1880 the ratio of population to the registry of voters was $5\frac{87}{100}$ persons to one voter. In 1888 the registry was 270,194, and this would give a population of 1,585,529. Adding the outside figure for the increase of the population in the XXIII. and XXIV. Wards, which in 1880 was 41,626, and our estimate on the plan of progressive approach would be within the actual census for 1888.

[Dr. King then traced the outlines of the wards above Fourteenth Street on the large maps displayed on the stage. The location of the Protestant churches was marked by stars.

The following facts concerning the different wards were then given.]

The data concerning the churches and saloons for 1888 are taken from the document No. 18 of "The New York City Mission and Tract Society," issued in 1881. The entire data for 1888 have been most carefully collected and compiled by many workers.

ABOVE FOURTEENTH STREET.

XVI. WARD,

Bounded by Fourteenth St., Sixth Ave., Twenty-sixth St. and North River.

1890.	Population.	1888.
81,802	{ Native 56,406 Foreign 25,396	2,976 increase 81,802
Total 84,778		

Churches (Protestant.)	
20	17
1 to 4,000 of population.	1 to 4,096 of population.

Saloons.	
300	183
1 to 264 of population.	1 to 463 of population.

XVIII. WARD,

Bounded by Fourteenth St., Sixth Ave., Twenty-sixth St. and East River.

1890.	Population.	1888.
66,610	{ Native 39,487 Foreign 27,123	4,000 increase 66,610
Total 70,610		

Churches.	
28	20
1 to 2,378 of population.	1 to 2,434 of population.

Saloons.	
401	623
1 to 166 of population.	1 to 113 of population.

XX. WARD,

Bounded by Twenty-sixth St., Sixth Ave., Fortieth St. and North River.

1890.	Population.	1888.
86,023	{ Native 53,783 Foreign 32,240	6,800 increase 86,023
Total 92,823		

Churches.	
20	20
1 to 2,932 of population.	1 to 4,641 of population.

Saloons.	
458	531
1 to 188 of population.	1 to 174 of population.

XXI. WARD,

Bounded by Twenty-sixth St., Sixth Ave., Fortieth St. and East River.

1880.

Population.

1888.

66,538	{	Native 41,182	{	5,600 increase
		Foreign 25,356		

Total 72,138

Churches.

27

1 to 2,464 of population.

20

1 to 3,606 of population.

Saloons.

400

1 to 166 of population.

343

1 to 210 of population.

XXII. WARD,

Bounded by Fortieth St., Sixth Ave., Eighty-sixth St. and North River

1880.

Population.

1888.

111,605	{	Native 72,533	{	20,000 increase
		Foreign 39,072		

Total 131,605

Churches.

40

1 to 2,790 of population.

32

1 to 4,112 of population.

Saloons.

470

1 to 233 of population.

681

1 to 193 of population.

XIX. WARD,

Bounded by Fortieth St., Sixth Ave., Eighty-sixth St. and East River.

1880.

Population.

1888.

158,108	{	Native 96,108	{	47,200 increase
		Foreign 62,000		

Total 205,308

Churches.

42

1 to 3,764 of population.

39

1 to 5,264 of population.

Saloons.

550

1 to 287 of population.

806

1 to 254 of population.

XII. WARD.

Bounded by Eighty-sixth St., North River and Harlem River.

1880.

Population.

1888.

81,802	{	Native 56,406	{	21,600 increase
		Foreign 25,396		

Total 103,402

Churches.

35

1 to 2,337 of population.

39

1 to 2,651 of population.

Saloons.

350

1 to 233 of population.

321

1 to 125 of population.

XXIII. and XXIV. WARDS.

Population, 1880.

XXIII. Ward, 28,338; XXIV. Ward, 13,288. Total, 41,626.

These are the annexed districts, and we have not taken them into our estimates. They hardly form a part of the difficult problems presented for solution.

The XVI., XVIII., XX., XXI., XXII., XIX. and XII. Wards had a population according to the census of 1880 of 622,872, probable increase in eight years of 109,176. Present population, 732,048. These wards had 221 Protestant churches and chapels in 1880; *now*, 195. These wards contained 2947 saloons in 1880; *now*, 3988.

In these *seven* wards there was *one* church to 2947 of population in 1880, and *one* to 3754 in 1888. In these *seven* wards there was *one* saloon to 211 of population in 1880, and *one* to 184 in 1888.

The study of the maps and the facts revealed by them show that the central portion of the city, above Fourteenth Street, is well supplied with church accommodations; and that the eastern and western sections, where the population is most dense and the need the greatest, are all poorly supplied; and some extensive districts are

absolutely destitute of any church indications of Protestant effort to reach the people.

Fourth Avenue, like a ditch, seems to divide the city religiously. With no such disparity in the ratio of population, less than one-fourth of the Protestant churches are found east of this avenue.

The following latest statistics taken by the Health Department are worthy of study at this time:

The first census was taken six months ago.

<i>The first census was taken six months ago.</i>	
Total number of tenements.....	32,390
Increase in 6 months.....	850
Total number of tenants.....	1,079,728
Increase in 6 months.....	63,393
Total number of families in tenements.....	237,972
Tenements below 14th St.....	13,220
" above " ".....	19,190
Families in tenements below 14th St.....	102,387
" " " above " ".....	135,585
Tenement children under 5 years below 14th St.....	63,370
" " " " " above " ".....	79,149
Total under 5 years.....	142,519
Tenants over 5 years below 14th St.....	403,027
" " " " above " ".....	534,182
Total over 5 years.....	937,209

There are, according to this census taken by the Health Department, 26,819 vacant suites of apartments above Fourteenth Street, and only 4370 below that line. In the district bounded by Broadway, the Bowery, Chatham and Canal Streets, there were only 9 vacant. In the district between Canal and Prince Streets west of Broadway that receives the overflow from the Bend, there are none. The districts running east from the Bowery between Houston and Broome Streets were likewise reported nearly, or quite full.

New York in 1870 had $14\frac{1}{10}\%$ persons to each house; in 1880 it had $16\frac{3}{10}\%$. That was the last general census. London had in 1861-1871 and 1881 just the same proportion— $7\frac{8}{10}\%$ per house. Philadelphia had in 1880, $5\frac{1}{10}\%$ and Boston, $8\frac{2}{10}\%$.

The population of this city, Protestant in sympathy, is perhaps 500,000. The churches have a seating capacity of about 300,000, and the average attendance on church services is perhaps 150,000. And 100,000 would be a liberal estimate for the membership of Protestant churches.

The private and public beneficence of the city is undoubtedly largely in the hands of Protestantism. The disparity in numbers need not cause despair.

But we must always bear in mind that the law in religion is as rigid as in nature, that no effect is produced without an adequate cause. It is within our power to make such alliance with God as to remove from the domain of debate the question of final victory. But we must not underestimate the strength of the opposition.

The forces opposed to the extension of Protestantism are many and powerful, and all are enrolled within these mute figures :

(1.) Romanism, with its magnificent ecclesiastical machinery and its blind loyalty to a foreign politico-ecclesiastical power.

(2.) Indifferentism, with all its phases of pronounced or practical infidelity.

(3.) Judaism, with its century-walled exclusiveness.

(4.) The inactivity and selfishness of professing Christians.

(5.) That portion of the foreign element which is difficult to assimilate, and it is this element that multiplies by births more rapidly than the native, and makes legislative, social, and religious problems difficult of solution. According to the census of 1880, two-fifths of the population of the city were foreign born, and three-fourths of these were of two nationalities, Irish and German. The boundaries of the abodes of the most

undesirable and dangerous of our foreign population, the Italians and Bohemians, are as sharply defined as though impassable walls were built about them.

(6.) Ten thousand saloons, or *one* to every 150 of the inhabitants of the entire city, stand over against the 355 Protestant churches, or *one* to 4464 of the inhabitants of the entire city, as a constant menace. They breed poverty and crime. They increase in ratio faster than the churches and schools. They are open day and night. They make Legislators, Aldermen, District Attorneys, and Judges. They modestly claim to control 40,000 votes in this city; and twenty men, mostly brewers, hold 4710 chattel mortgages on saloon fixtures to the value of \$4,959,578. Where is there another instance of such absolute power in the hands of twenty men?

The present Excise Board claim a reduction of ten per cent. in the number of licenses under their administration, and this has been taken off of our estimates. But we have not put into our estimates the unlicensed places where liquor is sold (Mr. Graham puts the number at 1000), and the groceries and drug-stores where immense quantities of liquors are sold, and where what are called the better classes are demoralized.

The stars on the maps tell the location of the churches; but if the saloons were represented by small clouds, the light of the stars would be obscured.

(7.) The floating population temporarily resident must be added as a large demoralizing element. Multitudes come to this city and contribute to its dissipation and to the support of its demoralizing diversions, who at home at least abstain from these things.

(8.) Thirty-two thousand three hundred and ninety tenement-houses contain an average of thirty-three persons each, with 1,079,728 tenants and with 237,972

families. Home is virtually banished by these abodes, and physical and moral misery necessitated. How can Christianity reach these people? Eight hundred and fifty-six of these tenements have been built in the last six months, and 63,393 souls moved into them.

(9.) The hiving of respectable people in the common order of flats is a foe to the Christian Church and the Christian life, in that it destroys the individuality of the tenant, and with it also largely the sense of responsibility. They are often worse than the tenement-houses, because more inaccessible, and because the people in them are capable of broader usefulness and beneficence when their individuality and responsibility assert themselves. This is not designed as a reflection upon the character of the people who are compelled to stay in these flats if they live in the city at all, but is simply the statement of a painful fact known to many thoughtful Christian workers.

The suggestion of remedies for conceded evils, or of plans to overthrow the enemies of righteousness, is not assigned to me.

The suggestion often made that the well-to-do should continue to reside in the midst of the tenement-house sections is not in accordance with sanctified common-sense.

We can find no fault with the desire of the people in the lower districts to better their condition by moving up-town. The purpose and tendency of Christianity is to move everybody up town, if not in locality, at least in condition.

These wards hold the powers and the hopes of those below Fourteenth Street. The safety of these wards depends upon the condition of those below Fourteenth Street.

Here, in the up-town centre, are the fountains from which must flow not only the streams of wealth to send light and life to these destitute sections below Fourteenth Street, but also to either side of this narrow island.

Consecrated substance and consecrated personal effort can solve all these difficult problems.

Christian citizenship possesses in this metropolis the appliances for promoting righteousness. These appliances baptized by the Holy Spirit take on strength, and massed, they become as omnipotent as God.

PRESENT CONDITION OF NEW YORK CITY BELOW FOURTEENTH STREET.

BY REV. A. F. SCHAUFFLER, D.D.

There are those who have the impression in summer that, because they have gone out of town, therefore everybody has left town. The everybody that has left town in summer is perhaps one hundred or one hundred and fifty thousand of the population, leaving about fourteen hundred and fifty thousand of the people in town. It is never true that everybody has left town; nor is it true that anything like half of our population has gone to the hillsides and valleys of New England, or to the beautiful lands across the sea. Some people also labor under the hallucination that because they have moved up-town, therefore there is nobody left down-town. And there are some who think that down-town—that is to say, south of Fourteenth Street, as a convenient dividing line—that down-town will sometime be like the City of London, a place of storehouses and wholesale business places, with none but janitors resident there. If that ever is to be the case, neither you nor I will live to see it; because down-town is more densely populated to-day than it ever was before, in spite of the fact that up-town is growing at a prodigious rate.

We have here (referring to map upon platform) the north line of Fourteenth Street. The southern portion of the city is divided into wards, this line being the Bowery, this Broadway, this Canal Street running across

here, and Rivington and Division Streets down here; here the Bowery runs into Chatham Street, the Elysium of the followers and descendants of Jacob (laughter); and the line then running into Broadway, and down to the Battery and Bowling Green.

In the First Ward, which is the oldest ward on the Island of Manhattan, the population in 1880 was 17,000 in round numbers. There are there to-day four churches and chapels, in reality only two churches and two chapels, the chapels being very small and adapted to seamen or emigrants, and perhaps holding 100 to 150 when they are crowded. How many times they are crowded I cannot say. Of course, the great church of this ward is Trinity Church, of ancient renown and grand good work.

The Second Ward has only a small population—some 1600, with two churches and chapels.

The Third Ward has a population of 3500, with only one Protestant place of worship, only one church.

The Fourth Ward has 20,000, with two Protestant places of worship, one church and one chapel, or only one church to over 10,000 of the population.

The Fifth Ward has 15,000, with only three places of worship, or an average of one to over 5000.

The Sixth Ward has a population of 20,000, with three places of worship, or an average of one to over 6000.

The Seventh Ward has some 50,000, with five churches and chapels, or one Protestant place of worship to every 10,000 of the people.

The Eighth Ward has a population of 35,000, with eight places of worship.

The Ninth Ward, the most American ward south of Fourteenth Street, has a population of 54,000, with twenty-one churches and chapels.

The Tenth Ward has a population of 47,000, and two churches and chapels, or one to every 23,500 of the population.

The Eleventh Ward has a population of 68,000, with twelve churches in it.

The Twelfth Ward has a population of 37,000, and has five churches and chapels.

The Fifteenth Ward has some 31,000, with fifteen churches.

The Seventeenth Ward, the largest of all, has a population of 104,000, with twenty churches and chapels.

The total population, that is to say that south of Fourteenth Street, as at present approximated, is 621,000. I say approximated, because we have no definite facts later than the census of 1880; and the total number of churches in this population being 127. When I say the total number of churches, that includes the Catholic churches and Jewish synagogues which are not down on this map, as well as Protestant places of worship. In 1868 there were 141 places of worship, Protestant, Catholic, and Jewish, south of that line. There are now, with nearly 200,000 people more, only 127 Protestant, Jewish, and Roman Catholic places of worship. That is to say, a city twice as large as New Haven has moved in south of Fourteenth Street, and fourteen Protestant churches have moved out. They stand as follows: Since 1888, Baptist churches, four less; Methodist churches, two less; Presbyterian, six less; Episcopal, four less; Reformed Presbyterian, one less; Jewish synagogues, one more (with an enormous addition to the population); and Roman Catholic, two more. One Jewish synagogue and two Roman Catholic churches more; and all the balance of Protestant places of worship less.

Now we stand still worse than even these figures would

show, because while the churches north of Fourteenth Street are very many and large, seating from 1000 to 2000, many of the places of worship south of Fourteenth Street are very small. There are the mission stations like No. 36 Bowery, and like the Y. M. C. A. on the Bowery, where they have religious services, and like the Seaman's Chapel in the First Ward. There are a number of Protestant places of worship that do not seat in their utmost capacity more than 150. I know there is Trinity, and Grace, and the Broome Street Tabernacle, and St. Matthew's, and other large churches, but there are too many small churches, as compared with the density of the population—that is, taking the population as native and foreign born.

I find that in the census of 1880 there were 278,000 native foreigners, very many being children of foreign born parents, and 231 foreign born; nearly one out of two, south of that line, born in a foreign country and imported here to be amalgamated and digested by our American principles of Christian civilization.

Now, this is an enormous population. Five of our largest territories combined do not show the population of Manhattan Island itself. Five of our largest territories combined; and while we hear cries for help from out west, we want to remember that many a western state and many a western territory is better supplied with churches and accommodations for church privileges than Manhattan Island itself in the north, leave alone this southern section of the town.

Now, as matter of fact, the Protestant population—Presbyterian, Episcopal, Baptist, and Methodist—has very largely moved north. The churches that were down-town have moved up-town; the value of the property has increased, and they have moved out and gone

north. A piece of land that was bought for \$20,000 could be sold for \$120,000, because business has made the situation valuable; and the churches have sold out down-town, some of them, and moved north, and have established themselves there.

We do not find fault with the churches for moving up-town, but we call your attention to the fact that the southern part of the island is proportionately being abandoned. They have moved away, and left valuable churches, and left us with a lack of Sunday-school facilities; and the result is that the power is in the north, while the evil is down in the south, for the most part.

If you will look at this map it will show you the distribution of the churches, in the various parts of the town, south of Fourteenth Street; and you will see that the churches there have clustered themselves together in advantageous localities. It is a good thing, as far as it goes; but they have largely abandoned the non-advantageous localities that cry for the church and its working power.

By looking at the map you will see the streets marked out, and the wards. You will remember that I said there was one church in the Third Ward, and there is the church standing alone there to-day, doing all the work for the Protestant faith in that whole section of the town. In the Tenth there are two in the northern extremity, and two down here, leaving the solid center of the ward, with its teeming tenement-house population, absolutely unprovided for. A vast section of town, filled with foreigners, where there is no church or mission station—at least no church—where people may go year in and year out to the grocery store, to the drug-store, to the physician, and to places of entertainment,

and never see a place of worship, much less ever hear a Protestant church bell or the voice of the minister.

Over here in the American ward the churches are clustered together, with five on two blocks ; and I hope that they have thoroughly evangelized people around there. Just think, five on two blocks ! In the Fifteenth Ward there are quite a number of churches, the growing population being very strongly religious. Here in the Seventeenth Ward we have also quite a number of Protestant churches, and the farther south you get, the more you will find the churches have abandoned the field, and have left the population to themselves.

Dr. King gave you some statistics about the liquor saloons. I do not care to give you any figures on that subject, except to say that the southern part of the island is brimful of them. It is so full that in some places there is a liquor saloon on every corner, and in some three and four on the block ; and in still other districts nine, ten, twelve, yea, fourteen on a single block. The town is brimming over with these places, that are breeding mischief and vice and crime in our community.

Now I would like to call your attention, in the few moments that I have remaining, to this one fact. We have more tenement-houses relatively than all the rest of the city put together. It is par excellence a place of tenement-houses, where from twenty to twenty-five families live in one house. I divide tenements into three classes. The first is the good tenement-house, which is a kind of modified French flat,—it is not so flat as it is tall, but they call it a flat—where there is some one to answer the door, and to tell you where to go in that great beehive of humanity, and find the one you are looking for. Then there is the next one, which

is a grade lower. You pull the door-bell, either the first, second, third, fourth, or fifth, and an invisible power opens the door, and leaves you to stumble your way up as best you can, and find those you have called to see. Then the next lower grade in tenement-houses is what I call the slam-bang kind, where the door keeps slam-banging all the time, where peddlers and Jews and the city missionaries all go in and out, and find their way through the place as best they can through the pitch darkness that pervades the place—so dark, that to illustrate it perhaps I would better tell a little experience that I went through, that happened some time ago. I remember going into one of these great, large tenement-houses on a very warm, bright noonday. The place was in pitch darkness, and as I made my way up-stairs my knee struck something soft, and I heard the cry of a child. She had been sitting there all alone in the darkness, and I never knew of her presence until I had knocked against her. I always listened at the bottom of the stairs to see if anybody was going up or coming down, and to give the signal that I was coming up ; but there was perfect silence, and I nearly killed the little one by pushing her against the brass-headed stairs where she was.

In that tenement population there are thousands of church members who have come to New York and moved into the tenement-houses, and know not where to go. And if we are to reach them in that southern part of the island, they have got to be reached by the Christian going into the tenement-houses and reaching them there and drawing them out of that house into some place of worship, where they shall hear of God, and of the great truth, and of eternal things.

But the situation is still worse, if anything, than I

have indicated, for while we have some churches that are full, like the University Place Church, Grace Church, St. Matthew's, and others that I could name, there are others that are pitifully empty. I made the rounds some time ago on a beautiful Sunday morning in some of those churches, and some of them fairly large—and this was the count on a bright Sunday morning: In four churches there was one with 126 people, another 38, another 28, and another 110. Those are the numbers in the four churches that I visited that morning, and that I counted myself. If anybody tells you that he estimates that in his church there are 500 in the congregation, you can cut him down 50 per cent., and you will be about right.

There was a gentleman once who called upon me to speak in a hall. I asked him how many it would hold, and he said it would hold about 1200, and that it would be jammed right up. When I got there I saw that the house wouldn't hold more than 600, and when the audience assembled I counted them, and there were just 137 people there; and just then the enthusiastic brother nudged me in the ribs, and said, "Magnificent congregation, isn't it?"

If anybody estimates the congregation, cut him down half, and you will still be beyond the number a little.

The next Sunday was a beautiful Sunday, and I went forth once more to count the people, and I found them: In four churches there were 58 in one, 48, 28, and in another 26—and a bright Sunday morning it was, too.

That was, of course, in the southern part of the island; and I could go on the next Sunday morning, on a beautiful day, to four more, and on the next Sunday to four more, and I shouldn't find 100 in any one of them.

This will set forth a little of the state of things in the southern part of the city.

There are good churches, doing good work, but they are like angels' visits, few and far between; whereas there are other churches that are struggling to maintain themselves, and overcoming obstacles almost insurmountable, and are more than measurably successful.

I have been requested to close by telling what is needed. Do I need to do that? I have told you what there is, and having stated that, doesn't that show what there is needed? But I will tell you what is needed. We don't want any more brick and mortar around; but we do want, and desperately too, more flesh and blood. Brick and mortar are very good in their place, and in their time, but I would rather have poor brick and mortar and good flesh and blood than good brick and mortar and poor flesh and blood. We want to increase our good flesh and blood; and we want consecrated flesh and blood; and if we cannot get it in the line of voluntary laborers, we must have paid workers down there. We hire men and women to go to China, but New York, south of Fourteenth Street, is China, Bohemia, Italy, Ireland, and all of the others, with a sprinkling of America to give it some taste.

Mark this: the world can come to New York and beg, and it has come here; China, Scotland, France, Ireland, and Italy have come here; and the whole world has knocked at the door of New York for money for evangelical work and help—and they are right. We have got the money; there is no doubt about the money being in existence here. But I want to call your attention to the fact that while the world comes to New York for money, New York can go nowhere for money. Just imagine, for instance, New York knocking at

the door of Baltimore, or Philadelphia, or Boston, or San Francisco for money; but they all knock at our door. If New York is going to be evangelized, New York has got to do it. If we are not going to be heightened, we have got to do the work ourselves. We have got to do the work right here in this island; and the first requisite is to see the needs, to realize the difficulties that there are, and to realize the necessity of the call for sanctified services. And I believe the Church of the Living God will go forward with the work in New York and evangelize the city.

Is it possible? Don't let us ask that. It is possible, of course. Will it be actual? Don't ask that; ask *how soon* it will be actual. And if we take our stand, as the result of this convention, there will be an onward movement from north to south and from east to west; and we shall strive to bring these foreigners under the power of the Evangelical Church. And they make as grand citizens and as grand followers of the Lord Jesus Christ as anybody on the face of the wide world.

I should like to speak more definitely about the Germans, but I am to be followed by Dr. Wenner, who knows more than I do about them, perhaps; although my father was a German, my mother was an American.

And now, in conclusion, I want to call your attention to this one fact. We have got the best men and women in New York that the whole world affords; there are no better anywhere. (Applause.) And we have got the worst men and women in New York that the whole world affords; there are no worse anywhere. (Laughter.) Chicago, however, is perhaps a little ahead of us on this, for she has established in her city Anarchist Sunday-schools. We have established our Sunday-schools to teach men to love God and love one another.

The Anarchist has established his Sunday-school, of which he has three in Chicago, and I believe will have some in New York, unless we are careful, to teach men to hate God and hate their fellow-men. And if you and I are going to do away with this danger in this city, we have got to forestall that start of Anarchist teachings, in order that we may meet this condition and preoccupy the mind with divine teachings and the word of God. But if we do not do that, Anarchy is going to do her work, and whoever does it most earnestly will win the day. Shall it be Christianity, or shall it be Anarchy? What says this great audience here to-night? (Applause.)

THE GERMAN ELEMENT.

BY REV. GEORGE U. WENNER, D.D.

The German element of this city is not a plant of recent growth. They have been identified with the history and the growth of this city for two centuries. On the opposite side of Trinity Church, on the lower corner of Rector Street, there was a German church two centuries ago, but it remained almost the only church, with the exception of the Reformed church on Liberty Street, down to nearly the beginning of the present century.

From those churches and from the people who belonged to those two congregations, some of the best, some of the most benevolent and most worthy families of this city have sprung. The Lorillards, the Astors, the Havemeyers, and the Wolfes, who have done so much for the prosperity of this city, are the descendants of those Germans of the Lutheran and Reformed churches in the lower part of our city. Down to 1848 there was very little growth in the German character of this city. In fact, it got to be so much Americanized that the proceedings of the German Society had to be kept in English because there was nobody who could write German well enough to write the minutes. I mention this as an answer to those who say that the Germans are so clannish, and that they won't be Americanized. They are the people who will, perhaps more than any other, adapt themselves to the country in which

they are. Give them a generation to do it in, and they will adapt themselves to their surroundings.

But in 1848 there was a spirit of unrest that came over Germany, and from that time on there has been a constant stream of emigration to this country; and New York, as the key of the New World and as a place of unusual attraction to an incoming people, of course retained a great many. Since that time the population of this city has grown in very great proportions, so that to-day it is fair to estimate the German population of this city at about 400,000 people; the population of those who were born in Germany at a little less than 200,000, but counting the children, who may still be counted as members of the German family, the population is about 400,000. That is the present condition, so far as the population is concerned.

I have but a few moments to speak, and in those few moments I shall speak first of all of the field itself; secondly, of the workers; and thirdly, of the means of doing the work in this field.

As I have stated, the field contains a population of about 400,000. Now, more than one-half of those are Protestants, the northern races especially. While the percentage of Protestants to Catholics in Germany, who have come to this country, is as fifty-five to forty-four, it is fair to say that nearly seventy-five per cent. of the German population are Protestants; so that we have here a Protestant German population of about 300,000 in this city.

Now, these people are not opposed to religion. There are a few infidels, and a few Anarchists, but the vast majority of them can never forget their early home training and home influences which they have brought over with them, although it is true that there are a great

many who endeavor to escape from those influences ; but in reality the great mass of the German people are Christians to the core. We have about fifty German churches and chapels, large and small ; and the membership of those fifty churches is about 16,000. Now, you will say that this does not speak well for their Christianity, and I confess it is a poor showing, but there is an explanation of this. In the first place, they come from parishes ; they come from parishes in the old country, and they expect that they are to enter parishes here ; they expect that somebody is going to look after them in a religious way. I married a couple a short time ago, and after the ceremony the young woman asked me what church she belonged to. I had presence of mind enough to tell her that she belonged to the church on First Avenue and Nineteenth Street, and that she must by all means come there. If I had questioned her about the matter, or asked her as to her fitness to join the church, or had made a great many preliminaries about her becoming a member, I would not have got her ; and I learned from that little episode to tell the people that they belong to my parish, and let the burden of proof lie upon them. But this accounts for the fact that so many do not belong to any church, and do not show any interest in religious work.

In the second place, I wish to speak of the workers who can do the work among these German people. In the first place, there are these fifty churches and chapels. The Germans for the German churches first of all. They themselves are able to do the work better than anybody else—and they ought to be. We are divided into ten different denominations. There are about fifteen Lutheran, and the others are divided among the Reformed, Presbyterian, Baptist, and so on among the rest of

the churches. They are pretty equally divided up among denominations. The Lutherans have about 10,000 out of the 16,000 communicants, and, of course, are the more prominent among the German people ; but there is a very large and growing element in the other churches. There is, however, a peculiarity of the Germans—that they like to divide up into their different parties. It has been true of them politically from the beginning. Even Tacitus, speaking of them, says : “ This division of the Germans among themselves is very bad among them, but a very good thing for us,” and it was so until Bismarck brought them all together into one nation. They were constantly divided up among themselves, and so it is here. There is no community or connection between them. I speak of this with reluctance ; even the Lutherans, who ought to be better, are divided up into four or five different sects.

Secondly, these people are hampered very much in doing any work, beside their own little work in which they are engaged. There is this one peculiarity about their character, which makes it difficult for them to do successful work, and that is the lack of the power of organization. Organized Christian work is unknown to them ; and therefore we must consider their traditions and the place from which they have come, in judging of the work which they have done.

Then, again, there is another difficulty with them, and that is the absence of lay co-operation. The work is done by the ministers and by the officers of the church ; and laymen are very seldom engaged in that work. That is one of the things they have to learn. This absence of lay co-operation is one of the principal weaknesses of the German Church.

In the third place, the failure on their part to adapt

themselves to the wants of the English language. They are determined to keep the English language out of the German Church; and in this way they make it almost impossible to reach the young folks. It reminds me of the old story of the hen that raised the brood of ducks, and when they got big enough they swam away, and left the poor old hen on the shore. As the consequence of this determination, the German parents are unable to have that influence over their children that they should have, and German pastors have lost to a great extent their own influence over the young people, and all because of their tenacious opposition to the use of the English language.

It is, perhaps, hardly fair for me to expose our own weakness in this way, but I must do so in order that you may be able to sympathize and judge of the amount of progress which they are making under these circumstances. But, now, there is another branch of the workers which I must consider, and that is the English churches who are doing work among the Germans, by gathering the children into their Sunday-schools. There is scarcely an English church that has not made an effort to get German children into their Sunday-schools, and that has not a large number of German children in their Sunday-schools. I regard this as a very good thing in some respects, but in other respects an unfortunate thing, because the English churches do not understand how to treat these children, and so far as I have been able to see, there is no systematic effort in a number of the English churches to get these children to join the church.

One of the most prominent churches in this city has one hundred and forty church members, and one thousand children in its Sunday-school, which is entirely out of proportion to the church members. It gathers the

children in there, and keeps them until they are twelve or fourteen years of age, and then they are compelled to come to us for instruction and admission into the church. A short time ago a very excellent family of children came to me from one of the best Presbyterian churches in this city. They came to me from one of the very best Sunday-schools in our neighborhood, and one of them said they wanted to come to my church, and they wanted to be confirmed. I said, "Why don't you stay where you are?" "Oh," they said, "we want to be confirmed, we want to join the church." I said, "I cannot take you. You have been there all your lifetime." They had been brought up in that Sunday-school, but nobody had spoken to them about joining the church, and so they came to me to be confirmed. I said, "Go back to your minister, and tell him what you want, and some way will be found by which your wants will be met." And now I say, if you will take our children, it seems to me that it is your duty not only to carry them on until they are twelve or fourteen years of age, and then to let them slide, but to see that they are brought to a profession of religion, a profession of Christianity, because if you neglect them then, they will be gone from you forever. (Applause.)

In the third place, I wish to speak of the mode in which the work can be done in this field. I would a great deal prefer, of course, that we Lutherans could do the work, and take our 400,000 people, and have them all; then we would have a grand church in this city; but we cannot do it. We have our fifteen German churches, and it is just as much as we can do to hold our own. Our people cannot do anything further. I haven't noticed a perceptible growth in the vitality of any of our churches for a large number of years past. It is as much as we can do to

take care of those we have, and if we cannot extend into that great mass of people, I am free to say that you are welcome to do all you can do among the Evangelical Protestant population of the Germans. Now, then, there is a way of doing it. First of all, we ought to strengthen the churches that are already at work. I have a personal acquaintance with almost every one of the German pastors of this city, and I think I can testify in truth to their very excellent character, and the intelligent, earnest, and persevering work that is being done by them. But they cannot make bricks without straw. They ought to be helped in their work, and supported and encouraged. Our German Y. M. C. A. ought to be helped. It occupies small and contracted quarters. It ought to have a building by itself for the asking.

In the second place, it seems to me there is a great deal of work which can be done, and ought to be done, by these English churches who have our children in their schools; and I will simply point out the way. If you can afford \$1000 for your organist, or your music, you can certainly afford \$600 for a German assistant to take into these churches, and to do real pastoral work among the German families and churches here. And when you have a church, when you have a building, it is a waste of money—it is a waste of means, if you do not get a few more men in there to do that kind of work. I therefore would suggest this as one of the means by which the German population can be reached.

The Germans have grown to be a great power in this city. Those few German soldiers who came across the borders of France a few years ago were easily driven back; but they were the forerunners of a mighty army, and then a few months afterwards Europe awoke to acknowledge Imperial Germany, and she has never had

reason to regret it, for German supremacy means peace for Europe, and perhaps peace for the world. The few Germans that came to this city within the memory of man were treated very much like the Chinamen by the hoodlums of the Bowery. But now they have grown into a mighty army of 400,000 on this island alone. They are here for good or for evil. I am sure they are not the dangerous classes of this community. There may be a few Anarchists here who bring disgrace upon the German name, but those who know the German character know that, so far as the German people are concerned, who come to this country with their Christian training and surroundings, it means safety, security, and intelligence. But how about their children, those who grow up among you, who grow up under your institutions—under ours? They, unless they are cared for, will soon become the hoodlums—will soon become the dangerous class. I think it is our duty to come up to the help of these people in their work—in the care of their own nation. (Applause.)

TUESDAY, DECEMBER 4, 1888.

Afternoon Session.

The devotional services were conducted by Rev. L. H. Cobb, D.D.

MR. DODGE : It was expected that Mr. John D. Slayback, of the Methodist Church, would preside at the meeting this afternoon, but he has been called out of town. The object of this conference was stated very fully last night, that Christians of all names and denominations should carefully and thoughtfully study the conditions and needs of this great city in which we live. Very full and graphic and startling statements were made as to the general religious destitution in the upper and lower parts of the town. We then talked together of the large German element in the city, so powerful, so interesting, so hopeful. This afternoon we continue our study of the conditions of the people of our city and the elements which make up our peculiar cosmopolitan population. We shall talk together, first, of the Bohemian element, a large and interesting element in our city ; and I take great pleasure in introducing to you the Rev. Vincent Pisek, who is a clergyman having charge of a Bohemian congregation here.

THE BOHEMIAN ELEMENT.

BY REV. VINCENT PISEK.

New York City is the fifth largest Bohemian city in the world. Prague, the capital of Bohemia, has 250,000 Bohemians ; Vienna, 200,000 ; Chicago, the third, 40,000 ; Pilsen, in Bohemia, 36,000 ; then New York with 30,000 Bohemians. Besides these 30,000 Bohemians, there are about 10,000 Slavonic Hungarians, whose language is almost the same, and literature exactly the same as Czech. It is often asked if these people are Germans. Some one answered, "Just the same as the wolves are sheep." The late President Hitchcock, of the seminary, said regarding the same characteristic of the people, "Unlike Germans, Bohemians do not love war, but when attacked they know better how to die than surrender." They are by nature a peaceful race and peaceably disposed, and unless led by bad leaders will always live quietly and peaceably.

The language is one of the Slavonic dialects, something like the Russian or Polish. There is not a word of German in it.

I feel greatly honored to address this highly intelligent, beautiful, and Christian audience. You would say in the Bohemian tongue : *Povazuji to za velikou cest oslo-viti toto vysoce vzdělané, krásné a křesťanské posluch-actvo.*

I am told that the language does not sound very harsh or unpleasant to the ear, but that in print it looks bad

indeed. It is hard to learn. A youngslady who wanted to engage in missionary work among Bohemians began studying, and after some time had to give up for about two weeks, because, as she told me, she had to give rest to her jaws. (Laughter.) She could not stand it any longer. Still, the language can be learned, and it possesses a large literature and a perfect grammar, and it is the only language into which you can translate the classics exactly.

I need not tell you that the Bohemians, among whom it is my privilege to work, are not that sort of shiftless, homeless people who are sometimes called Bohemians. My people got their names from Bohemia, a country situated in the northwestern part of Austria, right in the heart of Europe; a country containing about six millions of inhabitants. They came into Bohemia about the middle of the fifth century and have remained there ever since. Like everybody else, they hate to move; and it is only great poverty, misfortune, shame, or fear that drives them away from that, their mother country. The New York Bohemians represent three classes of people of Bohemia, the poorest, the good-for-nothing, and the culprits. The last named class aims at leadership, and it is these few but bad leaders that do all the harm and are responsible for the mistrust with which the American people are beginning to look upon all foreigners.

All Bohemians can read and write in their mother tongue. In that respect they are ahead of other nationalities represented in this city. They are clean, they look intelligent, they dress neatly; their children look remarkably pretty for that class of people; they always stand high in our schools and are very affectionate. They give the teacher no trouble in managing them, if

he knows how. (Laughter.) The people live together in settlements, following the factories where they work. They are all on the east side of the city, near the Second and First Avenues. They begin at Fifth Street; then there is quite a colony in Thirty-eighth Street. Fifty-fourth Street, and Seventy-third Street. The largest settlement is from Sixty-first to Eighty-fifth Streets. In Seventy-fourth Street, between Second and First Avenues, surrounded by about two thousand Bohemian families in the immediate neighborhood, is my church. About half the number of Bohemians are cigar-makers, the other half carpenters, tailors, and other artisans. There are no rag-pickers, no peddlers, and, exceptions to the rule being so very meagre, I might say that there are no beggars and no thieves among them. I don't think they are smart enough for the business. (Laughter.) Up to the last two or three years the Bohemians have been able to make a comfortable living. Since then they have been beginning to suffer want and privation.

The greatest evil among our Bohemian people is the tenement house system of making cigars. To get work the Bohemians are obliged to move into the tenement-houses owned by the bosses. Here they have to pay terrible rents for horrible apartments. In these apartments they have to work, eat, sleep, rear their children, and all in one and the same room—the room filled with poisonous vapors, and often under petty tyranny of their Jewish bosses, obliged to work on Sundays and get nothing else to do the rest of the week. Law was appealed to in vain. The mortality of children is dreadful, and yet our Health Department does nothing to stop the evil.

Another remark I wish to make is, that there are no rich men among Bohemians. The Italians, the French,

and the Germans have a class of what are called *the nice people*; among the Bohemians there are none. They are all poor—a common working class. The richest man in my congregation, probably, if he sold everything he had, it would amount to \$2500. Furthermore, until I organized the night class to teach them the English language, they had no chance to learn it. They have their own stores, entertainments, theatres; two Bohemian daily papers. Even in the factories where they work, Bohemian is spoken; so that positively they have no chance to learn English, and I have met people who have lived in the country for twelve years and could hardly speak a word of English. The first word, however, that they learn on coming to America is “Hurry up,”—the great characteristic of American people. (Laughter.)

As to their religion, they are Roman Catholics by birth, infidels of necessity, and Protestants by history and inclination. When the mission work was first organized among the Bohemians, there was but a handful of Protestant followers. The number has considerably increased since then, although a good many are constantly leaving the city, by the advice of the pastor, and going West to buy farms, where they are doing well. They make exceedingly good farmers. One great obstacle of the mission work in New York among the Bohemians was the want of a suitable edifice for church worship. That want, thanks to the generosity of the ladies of the Presbyterian and the Episcopal churches and the Church Extension Society of the Presbyterian church, has been supplied. We have a beautiful church, and I wish there were more such churches in New York. We are blessed with success in the new house of God. Both the church room and the Sunday-school room are

filled with as attentive listeners as any preacher could desire to have. Since we went up there to work, the Freethinkers started two schools in the immediate neighborhood—one in the same street, and the Roman Catholics bought nine lots a few blocks away. Before we laid the foundations of our building they finished their large church, school, and convent. For one Christian worker that we had in our church they sent three priests and three nuns to work. Our church was called by them “the Devil’s nest;” the pastor “the Satanic Majesty in white skin.” Sunday after Sunday, before the opening of our church, the deepest fires of the infernal were promised to those who should dare cross the threshold of our church.

Bohemian people have Protestant blood in their veins. You know that Bohemia at one time was all Protestant. It was the first Protestant country in Europe. John Huss lived one hundred years before Luther. The English Bible owes its origin partly to the Bohemian. Anne of Bohemia married Richard II., of England. She brought along with her to England the Bohemian translation of the Bible, and Wickliffe is said to have asked, “If the Bohemians can have the Bible in their language, why can’t we in ours?” Having Protestant blood in their veins, the people are not afraid of the priests or their threats. I will give you an example.

In Roman Catholic churches, before the wedding, both the bride and the bridegroom must go to confession. One of the Bohemian brides went to confession, and the priest asked her some questions that she considered impertinent, so she jumped up and slapped his face and walked out of the church, published the questions in the Bohemian newspaper, and was married by a Protes-

tant minister. I marry about 150 Roman Catholic couples every year. I am a great marrying man. (Laughter.) When they are married they get a certificate which they generally frame and hang on the wall. One day a priest entered the house of one of those people, and, seeing the certificate hanging there, said, "Why! were you married by a Protestant?" "Yes." "Do you know that under the laws of our church you are not married at all?" "Is that so? But," asked the woman, "what will you call, then, this child of mine?" He did call it a name. Before he came in she was sweeping the room; so she took the broomstick and applied it to his back and drove him out of the room, down the stairs, and up the avenue.

They also do not want to stand the miracle-making and other practices of the Romish Church as well as other nations do. These things turn them against all priests, and, I am sorry to say, against all religion. My work is not among the believing Bohemians, but among the thousands who are made infidels by the shameful practices of the church they were born in. A Roman Catholic church on Fifth Avenue and a Roman Catholic church on the east side and a Roman Catholic church in papal countries in Europe are three different and distinct churches. They work according to the credulity they find among people. Let me just translate to you something that has wonderful effect and that is much believed in by the Hungarian people—not the Bohemians. This could not be published in Bohemia, but it can be published in Hungary. Going among the Hungarians, I find this tract mostly on their breasts. It is called the Balan letter—"The Balan letter, which was sent to Leo, the Pope, from Heaven." I will translate only part of it. The whole would take too long.

It begins: "In the name of the Father, and of the Son, and of the Holy Ghost. Amen. This letter I give on this world to Leo, the Pope, in Rome, my servant. This letter has such power that when one reads it or listens to it he receives indulgences for 100 days, and nothing will harm him. either fire or water or iron; not even enchantments will harm him. Whoever will read this letter and is in danger of his enemies, he will conquer them; but he must first sign himself three times with the sign of the cross: 'The cross of Christ above me, the cross of Christ in front of me, the cross of Christ behind me.' This letter will then keep him from harm in day and night and every hour, and from the terrible devil. Jesus, Mary, Joseph! This letter was written over the picture of St. Michael in Rome, in Peter's Church, where Leo, the Pope, was praying the most, and no one could touch the letter nor come near the letter unless he wanted to read it or copy it. Then the letter opened to him of itself. It was written with golden letters. I, Jesus Christ, the son of the Living God, possessing all power of godhead and everything, I command you, first, that you shall keep the fasts of the church, that you will keep also the seventh day, that you should do no evil on Saturday, for it is the day of the Holy Mother, who, if she did not pray for you, I, Christ, would destroy you because of your sins. I command you under eternal damnation that every one, old and young, should go to church and do the commandments of the church," etc.

Then it gives a number of commandments, and says: "I, Jesus Christ, command you under eternal damnation of your souls that you should believe this letter and that I truly in the power of godhead have written it with my hand and given it to Leo, the Pope." Then it gives some sound advice—they should not kill one another, they

should not steal, and so on; and then, "But if you should do this, then, I again, the Son of God, with my own power, will destroy you." After recounting most awful of earthly punishments, it ends: "I, the Son of God, with my own power and my own hand, wrote this letter for your good." This letter is prized very much.

In the Jesuit church in Third Street, sacred blood, three drops for ten dollars, was sold to the people. A woman came to me, bringing a little tract which she wanted me to translate, which she got in the church on First Avenue and Fifty-fifth Street, which was not then finished. That will give you an idea how they do build those magnificent churches. She wanted me to translate that little tract for her. I did. It promised for \$5 and prayers made before certain pictures in that basement to give her indulgences for some two hundred thousand years.

When people see these practices, and are a little intelligent, as a good many of our Bohemians are with the Protestant blood in their veins, it sets them against religion. That explains the degree of infidelity which I find and have to work against among the Czechs in New York.

"Do the people who join your church ever give anything to its support?" I am asked. Yes, our Bohemian people do give to the support of the church. It is a wonder that they do. Nearly nine tenths of the land of Bohemia was taken away from the Protestants after the thirty years' war and given to the Jesuits and to their adherents. The church, consequently, is very rich, and they are never asked to give; and yet these people, never asked or used to give, give so liberally that sometimes I am astonished what the word of God will do. I wish I had time to give you examples. I will only speak of

what happened yesterday. One of our members came to me and handed me thirty-seven dollars—that meant six weeks' wages to her—for our church. When we collected money for our church she could not give anything, they had so much trouble in the house, so she came now to give her share. I told her that the church is all paid for. "Why, then," she said, "let it go for the steeple. We ought to have one."

We had nine dollars more to pay for our communion cup. I announced this fact at the church service. The Sunday-school children at once began secretly to collect for it and surprise their pastor. At the same time our singing society did likewise and soon had enough; but before they brought the money two children opened their Christmas banks and one lady gave five dollars, thus paying it all. So they endeavor to help along the work. I try to make it as easy as possible for our people to become church members. Do they become consistent members? Yes, very good, indeed. I find that the best rule to test the genuineness of conversion is really the rule of dollars and cents. (Laughter.) Let the people know that if they become church members they will have to pay, and I assure you that unless they have a good deal of the love of Christ in their hearts they will not want to become church members. That is the only safe test that I know. Try it.

We invite all people to the Lord's Supper who feel the burden of sin, love Christ, and want to commemorate his death. At one time I was not so liberal, but I was taught a lesson, like Peter on the house-top, which I wish I had time to tell you. At the first communion we had in our church we extended the invitation and 500 people with tears in their eyes and with the light of God shining in their faces went to the Lord's Supper. Those

same people afterwards were publicly excommunicated in the Roman Catholic Church and consigned to destruction.

Shall I be allowed to suggest some methods of evangelization of the people?

First, have a little more patience and sympathy with the weaknesses of the poor people. Do not expect as much of them as you expect from the people of your up-town churches that have had good religious influences and training all the while around them. Let these mission churches be considered more in the light of training-schools, and not supposed to be bundles of perfection. They will grow. We took in our church a man that kept a lager-beer saloon. I knew that he had learned to love Christ. He applied for membership and no one of our elders protested. I did not tell him he should close his business. I let him alone until he found it out himself. Three months after he closed the place on Sunday—the only lager-beer saloon closed of the twenty on the block—and before a year was past that man closed the business altogether, without anybody suggesting it to him, and started a restaurant; and dying he left one hundred and ten dollars to our church for the organ in our Sunday-school room of the *new* church. We had no idea at that time that we were going to have one. We had Anarchists come to our church, and they became as good members as could be desired. There sits one among you.

Also, I would suggest that you take a lesson from the liquor saloons. They work among the poor people, and see how they try to make their places as attractive as possible. Have your churches pretty inside and outside! Also build churches and not chapels. The Sunday-school, if possible, should be separate from the

church room. Third, give home government to Ireland—I mean to the mission churches; and fourth, let the missionary pastor make his home among the people he serves.

Now, I suppose I might be allowed to say what I need, although I am reminded that my twenty minutes are past. We are doing a good work. Through the influence of our church Anarchism was killed, classes for the English language established, young men sent to college and seminary, crowds of children taken to the public schools that otherwise would not have gone—scores of families helped West; in the last five years sixty-seven families who lived together without marriage vows were legally married, and most important of all—many people brought to Christ. What we need is a place where our young men can go. Before you close the lager-beer saloons you must have a place where the young people can go. Their homes are small. After they get home from work they can hardly move around there; they have to go out in the evening before they go to bed. Where are they to go? There is no place. If they stand on the corner the club of the policeman will drive them away. They go to the lager-beer saloons. So I would like to have a place like the Young Men's Christian Association, also the Young Women's Christian Association, and also I would wish to have a day nursery. If our people are to make a living, both the husband and the wife must go to work. Their babes are left to the care of their more grown-up children—boys or girls ten or eleven years old, who are thus deprived of school. \$30,000 will cover all we need. Freely ye received, freely give.

MR. DODGE: It is certainly very hopeful to all of us to hear that the nationality from which the Anarchists of

Chicago were recruited is so easily and pleasantly reached. I want to say one thing in explanation of some statements made by our friend. We can readily understand and sympathize with men coming from lands where they have been persecuted for their religion, that they should feel strongly and speak warmly. But we have no object here in our meeting in saying one word against those of other religions. If our Protestant faith and our simple American forms of religion are better, they are only better because they have more of love to Christ our Saviour, and we must prove their superiority by manifesting that love in a practical way and not by speaking harshly of those who differ from us. We are now going to have the great pleasure of hearing from the Rev. Mr. Arrighi, a successful pastor of an Italian church. The Italian people we are watching now with intense interest. They are coming in great numbers. They are to be an important factor, not only in our city, but in our country. I know we shall all be glad to hear from Mr. Arrighi.

THE ITALIAN ELEMENT.

BY REV. ANTONIO ARRIGHI.

If a truly serious and all-important question has ever presented itself to the consideration of American Christians and Americans in general, it is the Christianizing and evangelizing of the great multitudes that annually land upon these happy shores from the other side of the sea. And if among the many nations represented in this multitude there is one which above all others needs to have the gospel preached, it is the one which I have the honor to represent.

The Italians, of late years, have emigrated to America in large numbers. They come just as they are; and you know, my friends, that if we are to judge from outside appearance they are not very inviting, they are not a people to be desired. But come they will; and bear in mind a truth, they come to stay. There is a notion or idea prevailing among the American people that these Italians come to America only to get a little money and then return to their native land. This is not the truth, and I will prove it. But a few months ago I received a letter from an eminent minister of the gospel in southern Italy. In this letter he states this fact. Speaking of emigration, says he: "All the Italians in this part of Italy emigrate to the two Americas. Villages where I preached ten years ago I find almost deserted to-day, and if this state of affairs continues this part of Italy by and by will be transplanted in the Americas. But what is to be noted is the fact that they *do not return.*"

Here you have a statement from one who lives on the ground, from one who ought to tell you things just exactly as they are. So be settled upon this fact, my friends, that the Italians are here to stay, and if you want them to be true Americans, if you want them to be useful to the country in which they live, they must be made over again, they must be remoulded.

What an idea the majority of Italians that come to America have concerning a free form of government, concerning American laws, American ways, American institutions! The majority of them have an impression that a free form of government means licentiousness. Therefore it is not to be wondered at, my friends, if the Italians in America are so free with the knife. Why, the knife is more freely used by the Italians in the state of New York than in all Italy in the same corresponding time. In Italy they are kept down, they are oppressed, they are tyrannized, if not by the Government, at least they are so by the priesthood. In that country everywhere they see the gendarmes, armed from head to foot. They see these guardians of the law going about the street with a drawn sword, and that means to the people that they must obey and respect the law of the land. They come to America, and what do they see? A man with a blue coat, brass buttons, and a small club in his hand, the import of which they do not understand; the strength of which they do not realize until they are knocked down. So it is not to be wondered if the Italians who emigrate to America do not behave themselves properly. It seems to me that if the American Government, instead of spending money to send to the city of New York a committee like the Ford Committee to investigate and to look into the abuses of immigrants, would spend that same amount of money to compel those

Italians at least to remain at Castle Garden for a few weeks or a few months at the expense of the Government, to be instructed in American laws, in American institutions, that much of this existing evil would be done away with.

I have stated that these Italians come to America to stay. By and by they will take part in the political affairs of the country. By and by they will use the power which you are so kind to give them as American citizens, and that power, my friends, will be either used for good or for evil; that depends upon how they are educated. The question is being felt. I believe it is now pulsating in the heart of this great people—who shall rule America, the real American or the Americanized? Into whose hands shall the reins of this Government fall—into the hands of the real American or into the hands of the imported American? God forbid that this government shall ever fall into the hands of the imported Americans. (Applause.)

My friends, answer me a question: Who are the originators of what we call anarchy? Who are the promoters of all the strikes which have given this people so much trouble, which have cost this nation so much money? Who are those that are doing all in their power to destroy that glorious institution, the sanctity of our Sabbath? Who are those that are to-day fighting like giants to destroy that noble, the most noble, institution in America, our free schools? I think I need not answer that question.

So, my friends, you see the importance, the great necessity that these people be educated, be instructed, not only in American laws and American institutions, but, above all, in our holy Christianity. For no man can be great, no man can be noble, no man can be true unless

he has in the heart the love of Christ, the grace of God. My friends, the grace of God in the soul is the lever that makes man great. It makes him what he should be. The grace of God in the heart is the stepping-stone to all greatness, to all that is glorious and grand.

If the Italian people that come to America are aliens to American institutions, they are totally so concerning our holy Christianity. They come to America loaded down with prejudices against our Protestant religion. They come to America groping their way in gross darkness and fanaticism. They come to America—I am sorry to say this—hating and despising the very name of Protestantism, and when you hate and despise the name of Protestantism, then you despise America and American institutions. Hence, it is of great importance that these people be Christianized, be taught the religion which you and I, through the mercies of God, are permitted to enjoy.

I could refer to a great many facts to prove these statements, but I will not enter into details. I wish simply to say that the Italian people are better evangelized in America than in Italy, from the fact that America is the center and power of true evangelical Christianity. The purity of our evangelical religion is exemplified in the lives and conduct of those who enjoy it. There is no other country in the world; there is no other nation in the world, that shows such a real Christian piety as the American Christians. This is a strong argument in favor of what I have said, that the Italians can be better evangelized here than at home. They are away from home influences, and you know that that is a great power, either for good or for evil. But not only this. I prove this from the success that the Blessed Master has pleased

to have given me since I commenced work among this people. It will be eight years this coming June since I first commenced work and to preach the gospel among the Italians at the Five Points House of Industry. I have the use of that beautiful chapel, one of the most lovely in the city. Now I have on the church roll 239 communicants. Out of these 239 communicants 228 have been converted and have joined the church by their profession of faith in the Lord Jesus Christ. My friends, I have the honor—and I feel proud in saying this—I have the honor to represent the largest Italian evangelical church in the whole world, as far as communicants are concerned, by conversion. There are Italian churches in Italy that have a larger membership than mine, but not by conversion. I have a Sunday-school with 217 children on the roll. These are being instructed in the religion of our Lord and Saviour Jesus Christ.

Now, how many Italians are there in the city of New York? I have been very much amused at the different statements that have been made by some of our religious papers. One, especially, stated that there were 70,000 Italians in New York City. Perhaps that paper did not look into the matter very seriously. I have looked into this matter very carefully, and I am prepared to say that in the city of New York to-day there are between twenty and twenty-five thousand Italians. During the late political campaign about 6000 Italians went on registration day and registered their names, and no doubt on election day presented themselves at the polls and voted.

Now, these 25,000 Italians living in the city of New York are thus employed: About 5500 are barbers; some of them have shops of their own and some are employed as barbers. About 5000 are tailors, 4000 shoemakers, and say another 10,000 embracing all kinds of industries.

Some are musicians, some are artists, some are fruit vendors, some are grocerymen, etc., etc.; but the actual number of Italians resident in New York City does not go beyond 25,000.

Now, from what part of Italy do these Italians come? The majority of them come from southern Italy, from the provinces of Calabria, Cosenza, and Bonaventura, in the lower part of Italy. What do these Italians do when they come to America? That has all been explained. How do these Italians live when they come to America? I answer that, by saying, much better than they do in Italy. My friends, the Italians could not live in America on the same kind of food that they have in Italy. The climate of this land will not allow it. A great deal has been said about the Italians putting down the wages of the working classes; they have been blamed; they have been slandered; they have been abused, especially by the press, saying that these Italians come to America to put down the wages of the workingmen. It is a fact, my friends, that in Italy these Italian workingmen receive as wages about thirty cents a day. That is the average pay given to a workingman in Italy. But bear in mind, a workingman in Italy with thirty cents a day is able to provide for the support of his family and himself just in the same proportion as a workingman in America who receives a dollar and a half. That is a fact which cannot be denied. So the Italians that have come to America would work at the same wages as the American workingman.

Who is to be blamed, then, for putting down the wages of workingmen? Shall I tell you? The contractors, the foremen, the bosses are the ones that take advantage of the ignorance of these people and offer them less wages than they do to workingmen of other nationalities. My friends, when any one tells you that these Italians come

to America to put down the wages of the workingmen, say to them, "You better look at the contractor, the boss, or the foreman. They are so greedy, so selfish, that they will do everything to steal a dollar from these poor people."

Now, how can these Italians be reached? How can they be evangelized? How can they be Christianized? My friends, the best way to bring these Italians to Christ is to go to them frankly and honestly, telling them who you are, what you call upon them for. Don't use any seeming deception, for that will destroy all your influence. Don't tell them, as many do, that there is no difference between Catholics and Protestants. Then they will think that you have no fixed belief. But, above all, I beg you, I entreat you, don't allure these Italians to your churches and to your mission chapels with a promise of material help; for this destroys the work of Christ. It is a practice, I believe, which sends many souls to perdition. This idea that we must draw the people into our churches by the promise of material help is an injury to the cause of Christ. I know missionaries who go to visit these people. They don't tell them directly that they will give them material help, but they begin to speak about the poor in their congregation. "Oh, we do so much for our poor people." And the Italians are not so stupid as not to take the hint; and that is one reason why I have always been in opposition to house-to-house visitation, because it will lead the visitors to the temptation to make promises of material help so that the people might come to church.

And then, as far as the Italians are concerned, you know they are a very polite people. They do not want to be discourteous. They know that you come to see them with the intention to invite them to your churches,

and they say, "Yes, we will come; we will be there next Sunday," when they have no intention of coming at all. And, of course, this helps the people to be deceitful. Go to them, my friends, oh, go to them with a heart full of love. Go to them, being burdened, intensely so, for the conversion of souls. Don't point at them the finger of scorn when you see them go along the street and say, "There goes a rag-picker;" "There goes an organ-grinder." Oh, my friends, this is not preaching the gospel to the Italians. But rather say, "There goes a soul for which the Lord Jesus Christ gave his life, a soul that must be saved or eternally lost." If the papers of our city, instead of calling these Italians, as some have done, "bloodthirsty Italians," would rather point them to the Lamb of God which taketh away the sins of the world, your mission for good would be accomplished. Do not forget what the great Apostle to the Gentiles said. Do you remember his language? "So, as much as in me is, I am ready to preach the gospel to you who are at Rome also." What did the Apostle Paul mean? Did he mean that he did not desire to preach the gospel to anybody else but to the Romans? Why did he name the Romans above all other nationalities? Surely he could not have meant that he did not wish to preach the gospel to the Jews or the Greeks, for this would have been against the character and the history of the man. What did he mean, then? My friends, he meant this: that he regarded it a glorious privilege, he regarded it the most glorious opportunity that the Almighty had given him, to preach the gospel to the Romans; that he would rather preach the gospel to the Romans in chains than to sit upon the throne of the Cæsars. This is what the Apostle meant.

Now, if you have the religion of the Apostle Paul, if

you have the spirit of the Apostle Paul, every one of you should regard it the greatest blessing, the greatest privilege that the Lord has given you to preach the gospel to the Romans. You need not go to Rome. You have them right here at your doors. Providence has sent them in large numbers to this city. If you are ready, if you are willing, there is an opportunity for you to preach the gospel to the Romans.

"If you cannot cross the ocean,
And the heathen lands explore,
You will find the heathen near you;
You can help them at your door."

(Applause.)

MR. DODGE: We are coming back from across the sea now and are going to talk for awhile of a class of our population of which really very little is known to us, I am ashamed to say. We know a great deal about our colored brethren at the South; we know very little about the large number who form a part of our population here. We are now going to have the pleasure of hearing for a few moments from the Rev. Henry A. Monroe, pastor of the Methodist Church in Thirty-fifth Street.

THE COLORED ELEMENT.

BY REV. H. A. MONROE.

Listening to the splendid although sorrowful array of statistics from Dr. King last evening, I regretted that in no possible way could I give you an accurate estimate of the colored population of this city. As a race we have been so identified with the white people, and in fact the dividing line between us twists its sinuous way through our business avocations, through our churches, our Sabbath-schools, and even through our homes in such a way that it is hard to separate the colored population of New York City from the white. This is one of the peculiar results for which we are indebted to the institution of slavery. In fact, it has always been my conviction that if the pet institution of the South had only lasted two centuries and a half longer, it would have solved the colored problem, by blotting it out entirely.

Listening to the eloquent statement of my foreign brethren who have preceded me, it was impossible for me not to feel as an American (and I am an American if God ever made one) a touch of sadness at the thought that the people whom I represent to you to-day, a people who have been actively identified with you on this continent, and who have known no other home for two centuries and a half, who are as really American in their thought, their sentiments, their customs, and their religion as the native white people, should be compelled to be represented to you as a separate population, if not a part of the foreign population, for our consideration.

Yet, while we regret these things, to quote the words of a late candidate for high political honors, "It is a condition and not a theory that confronts us" this afternoon (laughter); and no one who has any acquaintance with the colored population of New York City will forget that they do present a separate feature for our consideration.

If any of us have had in our minds the idea that the colored population in New York City would continue to be so small and insignificant in numbers that they could readily be absorbed into, and provided for by the same churches and Sabbath-schools where the white population worship, that idea may as well be abandoned, when we consider that the very lowest estimate handed in to me from reliable authority places the colored population of New York City at not less than 30,000; in all probability it is more than that.

Quite a respectable number of colored Christians, for the most part northern born, unite with and worship in our white churches. A large number of colored children have been gathered into the white Sunday-schools, but the prevailing sentiment among the colored people points in the only direction that will keep religious life among them as a people. There can be no growth, no force, no spreading power in religion among a people who have no active part in bearing the burdens or the responsibilities of church work; and just so long as their color and condition separate them in the slightest degree from other Americans, just so long will there be a necessity for colored churches and colored pastors for the Negro-Americans.

The colored element in this city crystallizes around three centers, not from choice, but from necessity, in obedience to the mandate of that most autocratic of

human rulers, the New York landlord. The first and largest center of the colored population is that section of the city bounded by the North River, Greenwich Avenue, Washington Square, and South Fifth Avenue to Canal Street, and from thence back again to the river. Some sections, such as parts of Thompson and Sullivan Streets, have frequent prominence in Police Court annals, but the whole district teems with an immense colored population, some as good as the best and many as vile as the worst.

In this district we have four churches, three Protestant and one Catholic. While I believe that my eloquent foreign brethren have good reason, perhaps, for denouncing the Catholic Church, and while I have no sympathy with its forms of worship and its pretensions, yet as an evangelical colored pastor, looking upon the condition of my people in this city, I thank God for that spirit that prompted the Roman Catholic Church to send down into that densely crowded section of the city, its priests to erect that beautiful church there and to do something towards bettering the condition of those colored people. (Applause.) I know it is not the kind of religion that I would like to take to them, but any place that points the thoughts and aspirations of my people heavenward, any shrine where the name of Jesus is pronounced, is better for them than the sea of shame and crime that surges all around that section of the city. (Applause.)

The next center of colored population is that section on the west side of Sixth Avenue, reaching from Fourteenth to Thirty-second Streets. In this section we have two churches, with a seating capacity of 900, but the congregations of two churches situated outside the bounds of this district, Mt. Olivet and St. Mark's, are

drawn almost entirely from this section of the city, so that we really have four Protestant churches, with a seating capacity of 3000. There are one or two small missions, in addition, located in this district.

The third district is that on the east side of Third Avenue, from Fifty-eighth Street north to One Hundred and Twenty-fifth Street. In this there is one church and one mission, with a seating capacity of 1000.

North of the Harlem River, in the center of a colored population estimated at 1000 souls, we have one small church with a seating capacity of about 300.

Outside of the missions, we have altogether among the church societies with a permanent place of worship, nine Protestant churches and one Roman Catholic. The statistics of the Protestant churches were kindly furnished to me by the pastors. The nine churches are divided denominationally as follows: One Presbyterian, one Episcopal, two Baptist, with two or three congregations in addition; and, with that love for infinite variety which characterizes my own enterprising denomination, we have five Methodist churches—two A. M. E., one Zion, one American Union, and one plain and simple Methodist Episcopal.

The aggregate church membership is a very little less than 4000. The average attendance upon worship at night (and nobody attends a colored church to any extent except at night) is nearly 3000. The Sunday-school showing is particularly bad, when we remember that the colored element stands upon the same platform with the foreign element in the matter of large families. There are only 1725 pupils in the colored Sunday-schools, with an average attendance of less than 1200. The lack of competent teachers, of means to procure better facilities, and the poverty of parents who, with all

the pride of their race, will never send a child to church unless decently clad, account for this, in part. One reason sent in to me had the flavor of the religious soup-house about it. "We can't give the children in our colored schools such costly presents and such fine spreads as they give in other schools." I did not at first think of that as a reason for the small attendance upon our own Sabbath-schools; but when I remember that it is seriously proposed to form a Sunday-school trust here in New York City to prevent repeating at Sunday-school excursions and picnics, I am not surprised that our colored children, too, are amenable to that touch of human nature which makes the whole world kin. (Laughter.)

As an offset to this dark side of the facts, we have five church lyceums established, with an average attendance of eleven hundred of the best young men and women of the race. These lyceums have done much good for the colored youth of this city. With the limited means at their command they have done something to satisfy the craving of the young people for association and amusement.

The church property held by colored people in this city is valued at \$617,500. And then there is an indebtedness of nearly \$100,000, while less than \$100,000 represents the amount of aid reported as having been contributed by white societies and individuals toward the aid of these places of worship. I mention this to counteract the idea that the colored people of this city have been recipients of your charity to an undue extent.

The needs of the colored church work are, first and chiefly, means to provide for the large influx of southern people in our community. There are other needs that press upon us, but for the most part our churches among the northern-born colored people are taking care

of themselves. This is something to which my attention has been called by nearly every colored pastor in this city, and I therefore devote more attention to the bringing of that phase of the colored situation to your attention.

With our eyes fixed upon Castle Garden, we have forgotten the small but not less constant tide of southern immigration that pours into New York from Jersey City. The colored population here has doubtless doubled since the last national census. The largest colored church in this city is made up almost wholly of men and women who have come here from their southern homes. Once here, they remain, and in nearly every case send for their friends and relatives to join them.

The proportion, in our colored churches, of members who have come from the South within the last four years to New York City, is four-ninths—a suggestive fact. Our churches are filled to the doors at every Sabbath evening service, and our pastors feel their inability to properly meet and care for the thousands that come annually into the bounds of our church work.

It has been thought by some that the colored element is better off in the proportion of its church sittings than the white. The fact is that, whether you use *your* churches or not, we *use* ours. The colored churches, with few exceptions, have reached the bounds of their capacity, and can do almost nothing to provide for this new feature of our church life. We have before us those of our race who can be reached by religious influences more easily and quickly than any other class that you can mention. They are naturally well disposed toward the church. At their own homes, the simple church life, with its earnestness and fervor, was the one great outlet for their energies, the one welcome oasis in the desert of dreary toil.

They belong to a race whose faith in God was true as the polar star during a long night of bondage ; who, in the hour of the nation's peril, never produced a traitor to the flag ; and who, in the growing doubt of to-day that is threatening the Church with ruin, hold in their ranks neither Anarchists, infidels, nor tramps.

Such a people, with their simple faith, their loyalty, and their industry, ought to be saved from the influences that surround them here. That simple southern faith, for the most part, does not seem to stand very well the chilling touch of a northern atmosphere. Many of them retain connection with the southern churches, and refuse to affiliate with our northern churches. Those coming under the watch-care of the pastors here are necessarily exposed to the temptations of our city life, and as a consequence, the number of former members of Christian churches who have drifted back into sinful ways is appalling. Others, again, not being reached speedily by church influences here, are swept away by the glitter and glare of life in the great city, and become lost to God and to His Church. Give us one earnest city missionary to work solely among the colored people, without regard to their denominational lines ; increase the seating capacity of our colored churches, and we will be better able to give an account to God for this great responsibility that the past few years have thrown upon the colored churches of New York.

"Are not the colored people able to take care of themselves in the way of missionary work among their own people?" is the question that frequently meets me. A number of popular delusions have been knocked in the head since this convention assembled. Permit me to demolish one more. Our newspapers occasionally publish the most absurd statements in regard to the colored peo-

ple of this city. It is true that a few individuals are in comfortable circumstances for people in their sphere of life. But we have not one who would rightly be considered wealthy. Our colored congregations present an appearance of comfortable circumstances that is more apparent than it is real. No creature on earth understands better how to make much out of little than a colored man. No one ever excels him in the art of putting the best foot forward, nor in hiding his very poverty under the cover of apparent comfort. When we consider the attitude of the laboring man in this city toward the colored man, we will wonder that he does so well, and not blame him for not doing more. The great part of the southern emigrants consists of unskilled labor.

Whenever a colored mechanic makes the mistake of coming north, where he can enjoy a free ballot and educate his children decently, he finds speedily that his trade cannot be pursued here under the same circumstances as at home ; and he must, whether he will or not, forced by necessity, descend to the lower and unprofitable grade of unskilled labor. Even here, new conditions await the colored man to-day from what existed here a few years ago. In obedience to the dictates of fashion, colored coachmen, waiters, and caterers are becoming relics of a past age, the colored barber is as extinct as the dodo ; even with the whitewash brush the colored laborer shares a divided empire ; while the grinning face of the "heathen Chinee" peeps over the wash-tub at the colored laundress. (Applause.)

When we remember that the colored tenant pays a higher rent than any other class pay for the same accommodations, that they must feed and clothe themselves, with all the chances in the industrial field against

them, it will be seen what a small margin it leaves them to contribute to any church cause.

One thing that, in common with others, should appeal to you: I can tell you of our need of an open door, during the nights of the week, for our young men and young women who throng the crowded city streets. They feel that during the week their only avenue of recreation is the theater, or some even more questionable form of amusement. If the German element needed a Young Men's Christian Association, if my Bohemian brother could appeal to you so earnestly and so forcibly as he did that you should give to the young people, who really constitute a smaller number of your population than we do, such an outlet or avenue for them on the nights of the week, then how much more should I appeal to you for help to open a similar place for the colored youth. At present, with our churches filled, we barely hold our own. Unless something is done speedily, the scale will turn against us, as it now threatens to do, and the drift will be away from the church. And when once aliened from God, the colored element, now American in thought and religious in conviction, may clasp hands with the foes of government, morality, and religion. God send us deliverance from such a fate as that!

MR. DODGE: As a conference we have not time, as I wish we had, to follow up all the various other constituents of our population. We have heard enough, I am sure, to interest and to stir our hearts and to show us in what direction duty lies; and we are now going to have the very great pleasure, to which we have all looked forward through the afternoon, of listening to our friend, the Rev. Dr. MacArthur, of Calvary Baptist Church.

OUR DUTY TO THE FOREIGN POPULATION.

By REV. R. S. MACARTHUR, D.D.

Mr. Chairman and good friends, in common with all, I have listened with the deepest interest to the remarks which have been made by the gentlemen who have preceded me. My mind has been instructed, my heart has been warmed, and my enthusiasm has been aroused.

We forgot, while we were sitting listening to these gentlemen, to what nationality we belonged and of what Christian denominations we were members. We remembered only that "God hath made of one blood all nations to dwell upon the face of the earth." We remembered only that we have been cleansed in the same precious fountain drawn from Immanuel's veins; and every man who has been washed in the blood of Jesus is my blood relation. (Applause.)

I was reminded also of the fact that distinctions between various nationalities are largely passing away; and this suggests the first line of remark which I propose to make to you this afternoon.

The subject is, Our Duty to the Foreign Population; and my first statement of that duty is that we are to remember that these foreigners are here and are here to stay, for good or for ill. I have large sympathy with foreigners, for I am an annexed foreigner myself, and I am here and I propose to stay here. (Applause.) Why

should they not come here? Why should we not welcome them when they do come, if they come desiring to be true citizens of the American republic and to be loyal subjects of the kingdom of God? When a man comes here with a red flag of communism in one hand and a dynamite bomb in the other, we will quarantine that man for the rest of his mortal life. (Applause.) For it must be known that there is no flag beneath the American skies but the Stars and Stripes (applause), with the banner of Christ above it. (Applause.)

Almost every other country is full, with the exception of Russia, and I have not heard of any very great rush of foreigners into that country. Russia has a population now of 109,000,000. Russia now owns one sixth of all the land beneath God's stars, and one twenty-sixth of all the land and water on the globe. Russia is very much in need of a population, but I do not expect that the countries that send so largely of their representatives to this country are to turn the tide of population away from these American shores to the land of the Czar. Siberia is inconveniently suggestive, as are many other things inseparably associated with the Russian government, and that country is not likely to become very attractive to ambitious and enterprising emigrants.

Why should they not come to America? They certainly will continue to come, and after they have reached these shores they are to remain upon these shores. This land is to-day the paradise of the world. This government was founded not so much after the republics of Greece and Rome as after the model laid down in the Word of God, formulated by the servant of God, Moses, the leader and law-giver of the children of Israel. This land is to become, as the ages roll by, more and more the home of foreigners, the dream alike of those born

upon its soil and those gazing to its flag from other nations.

These men have come, and have come to stay. That we may as well accept now as later; but I think we ought to insist upon it that when they have come they shall stay as Americans. (Applause.) It is our duty to teach them that. I am weary of hearing the politicians talk about the German vote, and the Irish vote, and the Italian vote. It is the American vote. (Applause.) They ought to leave all their old fends on the other side of the Atlantic, and all their flags. I did not vote for Mayor Hewitt, but I gave Mayor Hewitt honor because no flag was to fly from our public buildings but our own. (Great and prolonged applause.) We ought to have done with the 12th of July as Orangemen's Walk-Day, and with several other days that represent the other line of thinking. Let them stay on the other side of the Atlantic, where they belong. (Applause.)

I think, then, so far from being gloomy to-day because in the providence of God and in the inevitable drift of populations these men come here, we ought to accept this as our providential opportunity to train them in American thought and life and to convert them to the Lord Jesus Christ. Why should we send missionaries to Rome, and not preach the gospel to Rome in New York? If our holy religion will not endure the comparison and the conflict with forms of faith from other lands, then how can we expect to convert these men when they are there in their own land, and we have simply sent a missionary to them from across the Atlantic? We ought to welcome these opportunities. The time has come for the Christian Church to say to the politicians, "Gentlemen, stand back" (applause), and for us to come to the front, and, with the welcome of re-

publicanism in one hand and the Bible in the other, let us welcome them to American soil. (Great applause.)

This I recognize, I repeat, as a providential opportunity to lead those men into larger thought and life as Americans, and to lead them into the Church of Jesus Christ as believers in his blessed gospel.

This leads me to the second thought, of which I shall speak this afternoon. Our duty is to evangelize them, to preach to them the gospel of the blessed God. The wonderful thing about the religion of Christ is that it is intended for, adapted to, and needed by every nation, in every land, at all times, throughout the world. There never was a religion like Christianity in that respect. The religions of heathenism were local, ethnic, at most, national; they never dreamed of universality; the very idea that they might have become universal would have robbed them, in the opinion of their most earnest advocates, of a certain sweet exclusiveness which belonged to these religions, as the religion of "our sect," or "our people," "our nationality." The religion of Christ intends to convert this world, and, as sure as Christ sits upon the throne, it will do it. That is the divine destiny. That is the determinate purpose of Almighty God. The kingdoms of this world shall become the kingdoms of our Lord Jesus Christ. The pierced hand of the Son of God is upon the helm of this universe, and he is controlling it for the salvation of men, and for the glory of his own great name.

Now, no religion invented by Greek philosophers or Roman thinkers ever had that thought; it was never suggested by the dreamy thinkers of the Orient. The Lord Jesus Christ was the first founder of a religion that was intended for the whole race, in all climes, and in all countries. To-day I put the crown upon my Lord's

brow as the foremost thinker of the world; for he had a thought that never suggested itself to the brain of any thinker in any land at any time, when he conceived of a religion needed by and adapted to the wants of all classes and conditions of men.

Now, accepting that as true, we move on to emphasize the thought of which I am now speaking—our duty to evangelize these nationalities. Men sometimes lose faith in the religion of Christ as the divine instrumentality for accomplishing those great purposes. But let us go back to the time of its founder. The world was worse in Christ's day than it is now. The world is not growing worse. Away with your pessimism! The world is growing better. It never was so bright and beautiful as it is now. We are swinging into the sunshine of God; we are catching the tones of mingled hallelujahs and seeing the splendor of millennial glory.

What was Christ's remedy in his own day? "Preach the gospel." Evangelize men. That was his remedy. He started the Apostles out on their mission, and away over the rocky hills of Palestine, away over the hills of Judea and Samaria they went. Away over the gleaming *Ægean*, making its islands stepping-stones for their feet, went the sacramental host of God's elect; the cross their weapon, and with it they battered down the hoary superstitions; they laid them low, and the cross was uplifted as the sign of conquest in the past and of complete triumph in the time to come.

They went to Rome. What was Rome? Mistress of the world; one hundred millions lying bleeding at the feet of mighty Rome. Rome stamped her foot, and nations felt the shock; Rome thundered, and armies rose, as Sir Walter Scott tells us that the Scotchmen rose from the heather when the bugle-blast was blown.

That was Rome—slavery triumphant, impurity deified; that was Rome. And what was the divine method? Evangelize them.

What was Greece? Greece put the crown upon the brow of culture, and then culture speaks on Mars' Hill, and culture writes on an altar this sentence: "TO THE UNKNOWN GOD." And what shall the gospel do for Greece? What is the divine method? Evangelize them.

Are we wiser than Christ? Away with your Christless philanthropists! (Applause.) Away with your infidel humanitarians! (Applause.) Are we to convert the world with Robert Elsmere? I am glad there are one or two pulpits in which the words have never yet been pronounced. We are growing weary of the name. It is very well to preach on that book when you get through with the Word of God, but it will take us a good while yet before we can leave that behind.

I tell you, the hope of this lost world lies in the gospel of Jesus Christ. That is the solution of the labor problem. Put the love of Christ into the heart of employer and into the heart of the employed, and there shall be no strikes. That is the solution of every difficulty that has ever suggested itself to the mind or to the heart of the earnest, anxious seekers after God. I have no hope in any form of saving men, except as that hope gets its inspiration from Christ's cross and takes its authority from Christ's lips. The dream of the tuneful Macanlay shall be realized only when the love of Christ is in every heart. Then it shall come to pass that if Paul finds a slave in Rome and that slave is converted, he will send him back to Philemon, but he will not send him back as a slave to a master, but will send him back as a brother to a brother in Christ Jesus. That is

the hope of the world—human brotherhood in divine brotherhood, and the fatherhood of God over us all. (Applause.)

Now, I must not detain you, and therefore I will speak of the last thought. I want, in this evangelizing process, to bring the evangelized into close relations with our churches and our existing methods of work. Perhaps I may prove to be a little radical at this point. I do not have so much hope in mission churches and chapels as I find many are disposed to entertain. I could name to you a church in this city, never crowded, whose prayer-meetings are seldom full, perhaps seldom half full, and yet there is a mission church off a few blocks from this comparatively empty church home, as much as to say to the servants, "You eat in the kitchen, but we are to take our divine food here in the home church." You must not draw a sharp distinction between the rich and poor. The noblest church ought to be for the lowliest people. They need it most. (Applause.) They will profit by it most. When a pastor went to a man some time ago to ask him for \$20,000 for building a church, he said, "No, it is too grand; it is too fine. I don't want to contribute." And the pastor said, "My dear sir, if all the people we expect to worship in that church were as rich as you, we would never build so fine a church. You don't need a fine church. You have your beautiful home. We can never match your fresco; we can never match your upholstery; but we expect hundreds and thousands of poor people to worship in that church, and they need to come out from their homes twice on the Lord's Day and come into the uplifting surroundings of this church home." The pastor got the \$20,000 before he left, and some more afterwards.

Now, I think this, that we ought to bring the foreign population to our home churches in a very much larger degree than we do. (Applause.) Why should we have this distinction in religious life, except so far as it is absolutely necessary, which I have so heartily opposed, and your opposition to which you have so heartily expressed in political life? I don't want to have Italian churches, and German churches, and Bohemian churches, any more than the absolute necessities of the case require. The parents must have the gospel preached in the language in which they were born. The children are growing up Americans. They are in our schools during the week, and they ought to be in our home schools on the Lord's Day, and in our home churches. (Applause.)

I have tender feeling at this point. English was not the vernacular of my father and mother, and I know that in their deepest thoughts, even to the very latest days of their lives, they were not able to express themselves in English regarding their profoundest religious emotions. They had to speak the language of Scotland in order to express their deepest thoughts. One of the earliest memories of my boyhood is that my mother would get her Gaelic Bible when she got stuck on the rough places of the English version, and then it all became plain; and one of the tenderest thoughts of my father is that when he was dying, after giving messages all about him to his children, and grandchildren, and great-grandchildren, in English, when he came to speak the tenderest words of his heart to my mother, he called her by pet names that he used when they were children in Scotland, in the language which they spoke in infancy. I speak feelingly. But do you think that his children were to come up in that way? Why, no. I know many German children in this city who do not

want it understood that they are German. If you please, they are Americans. They want to go to American schools and to American Sunday-schools, and just as far as possible they ought to be brought into close relations with us.

Now, if you will pardon the personal reference for a moment, because I can better explain my idea than in any other way; otherwise I would not make this personal allusion—we have in the church in which I have the honor to be pastor, four languages spoken every Lord's Day. We have the Armenian tongue—representatives of Pontus, Galatia, Phrygia, Macedonia—lands honored by the touch of apostolic feet, consecrated by apostolic tears, and sanctified by apostolic prayers. We have the Chinamen, full of glee, full of joy—part of the service in pigeon-English, which means business-English. That is the meaning of the word “pigeon;” it is the Chinaman's way of trying to say “business.” A part of the service we have in Chinese. Then we have, beginning with last Sunday, another department; that is the Italian; and we had eight in that Italian class last Sunday, the very first Sunday that we met; and I gave the hand of fellowship last Sunday morning at the communion to the first representative of sunny Italy that it has ever been my pleasure to welcome into my church, and there are seven more soon to follow.

Now, that may not be a solution, but see the advantages of it. It saves money. We don't have to build a chapel. What are all these great churches closed six days in the week for? (Applause.) Yonder is a church that cost a million of dollars. I have no objection to that. Take the interest on a million of dollars, and remember that the church is open for two services a week, and see what rent they pay for the use of that church an hour

and a half in the morning, and an hour and a half in the evening on Sunday. Why should not that church be open six days in the week, more or less, as the case may be? We don't economize our opportunities. We don't use our facilities as we might, as God would have us use them. There ought to be something going on in these churches every day in the week. We ought to bring the poor from their homes in the poorer quarters in the city and put them into our finest churches. Let them hear the best music and the best preaching, and give them the best of everything we have under God. (Great applause.)

There is another utterly erroneous idea that all the poor mission people are in what is called lower New York. It is an utter mistake. The population in New York, as our Italian brother shows us, lies in parallel lines. My church is in Fifty-seventh Street. Right under its shadow, on either side, I can touch tenement populations as much in need of the gospel as any population, with the exception possibly of a portion of the east side, in the city of New York. Now bring them to the home center; let them feel the throb of the church life.

Do you say that they won't come? Do you say that they won't go to your fine churches? That depends upon you. (Applause.) They will go if there is a warm hand and a loving heart to welcome them when they come. (Applause.) There is an immense deal of the gospel in a hand-shake, and sometimes a wonderful absence of the gospel in a hand-shake. Oh, for the constraining love of Christ, that forgets whether a man is black or white, red or yellow, rich or poor—that only knows that he is a man for whom Christ died, and that puts a deeper meaning into the words than Burns ever knew when he said: "A man's a man for a' that." (Applause.)

I feel deeply interested in this subject, and I want just to leave that one impression with you, that without the expenditure of great amounts of money, without the use of additional instrumentalities, we should simply use the instrumentalities that we have. When Mr. Moody answered the question how to reach the unchurched, he said, "Go for them." Christ said: "Come!" We say: "Yea, Lord, we come." His finger touches our hearts, and our finger touches the hem of his garment, and then Christ says: "Go;" and then our very shadow, like the shadow of the Apostle Paul, shall have help for weary, struggling souls. (Applause.)

Evening Session.

Warner Van Norden, Esq., presiding.

The meeting was opened with devotional exercises conducted by the Rev. Dr. Hulbert, after which Mr. Van Norden spoke as follows :

REMARKS OF MR. VAN NORDEN.

Friends and fellow-Christians, this is one of a series of meetings, two of which have already been held, to consider the duty of the Church regarding the vast population of non-church-goers which surrounds us. In the previous meetings we have noted some of the evils attendant upon the wonderful growth of modern cities. That, added to the vast number of immigrants who here seek a home, great numbers of people prefer a short and feverish existence in the city to the open air and the freer, but slower life of the country. That a majority of our urban populations constitute an uneducated, irreligious, and in many cases a vicious mass, and that, as one has said, these modern cities are doing for civilization what the woods of northern Europe and the deserts of Asia did for Rome—breeding hordes of Goths and Vandals, who, unless we care for them, will rise up some day to overthrow our empire. And not only are there these people to whom I have alluded, but large numbers of what we call the middle classes ; of artisans, mechanics, and others, most of whom are well disposed, who are industrious and good citizens, but for whom there is no adequate church provision.

We have seen in these meetings that the world has so

far failed to find a remedy for these things ; that in ancient times they tried to amuse the people, and in modern times they have tried to employ them, but all to no purpose. Greece, in her Golden Age, was never lower in morality than she was when she had reached the highest pinnacle in art and philosophy ; and that has been the history of the world to the present time. Art alone will not elevate men. The world provides no adequate remedy, and there is no remedy except in the religion of the Lord Jesus Christ. We shall listen to-night to those who represent different parts of the Christian army, the great churches or denominations, who will tell us what the Church is doing and what the Church proposes to do to meet and to overcome the gigantic evils which we know exist among us—evils that not only are a barrier to the progress of religion and morality, but a menace to the nation itself.

We shall now have the very great pleasure of listening to a representative of the Baptist Church, the Rev. Richard Hartley, who will speak to us on the City Missions of his church.

BAPTIST CITY MISSIONS.

ADDRESS OF REV. RICHARD HARTLEY.

The Baptist City Mission is now nineteen years old. The purpose of its organization was that it should be a denominational eye constantly on the lookout for opportunities for aggressive work among the masses of this great city; and a denominational arm that should reach beyond the limits of individual church work.

The society is composed of representatives from all the Baptist churches and Sunday-schools in New York City, and a few churches and Sunday-schools adjacent to the city.

During the nineteen years of the existence of our society, its life has been marked by a steady and healthy growth, and never was it more vigorous and aggressive than it is to-day. Applying the money test to its work, we find that in the first year of its history about six thousand dollars was raised for city mission work; during the last year over forty thousand dollars was raised. In these sums the amount raised at the mission stations is not included. Were this done, as is done in the reports of other societies, the above-named amounts would be easily doubled. As a result of the money thus expended, sixteen new churches have been organized, some of which are to-day self-supporting. Notable among these is the Mount Olivet Church with nearly a thousand members—the strongest colored church in the city.

Our work has been confined principally to the Ameri-

can, German, Swedish, Chinese, and colored portions of our population. Our fields of labor are distributed quite evenly over the whole city, the one farthest south being the Mariners' Temple near Chatham Square, the farthest north being on 187th Street.

The churches and missions now receiving aid from us number twenty-two.

More difficult than the organization of churches has been the work of providing houses of worship. This is probably one of the greatest barriers against the increase of churches in our city. To this work our society has been giving special attention of late. It is a gratifying fact that within two months of the present time four new Baptist houses of worship will be thrown open. This is the result in each case, wholly or in part, of aid given by the Baptist City Mission.

In addition to the work being done through this society, several Baptist churches are prosecuting vigorously mission enterprises of their own, besides contributing liberally to the general work. Among these may be mentioned Calvary Baptist Church (Dr. MacArthur, pastor), with its two missions; the Tabernacle Baptist Church (Dr. Porter, pastor), with two missions; and the Berean Baptist Church, with its manifold mission enterprises under one roof. Other churches have one mission station. But it is not my purpose to-night to confine myself to a bare statement of facts, or a recital of figures. To the average mind figures fail to convey correct or lasting impressions.

But while I am not going to deal with figures, I am going to deal somewhat with theories. There are theories underlying all facts, and I think we shall probably derive quite as much benefit from a study of the theories or principles on which we are working, as we will from

an array of the facts which are the result of these theories.

We have to meet the same difficulty that the rest of you have to meet, in determining where we can best expend our money ; that is, on what part of the island. From the north they are crying for help, and from the south they are crying for help. The north is saying, "Follow us," and the south is saying, "Stay with us." And between the crowd that is going and the crowd that is staying, it is a very hard thing to tell which crowd to go with, or where to spend your money. But we, as I have already told you, are trying to distribute it quite evenly. And yet, I am thankful to say, in the face of all that is said concerning the destitution of this city, religiously, below Fourteenth Street, that we are spending more money for purely missionary purposes below Fourteenth Street than we are in all the rest of the city of New York.

And furthermore, the money expended below Fourteenth Street is producing the best results. The churches in what are called the most populous sections of this great city are the sections that are giving back to us the very best results for the money expended. (Applause.) The average additions to the Baptist churches in the city of New York, last year, was six per cent. The average addition to the mission churches was thirteen per cent. The average addition to the three mission churches in the most populous sections of New York was twenty per cent. (Applause.)

There are three churches which stretch like a cordon along the southern boundary of our work. We abandoned two of them, and closed them up. We wrote "Ichabod" upon their walls. But there was a time when the denomination said, "Progress means retrogression. To go

forward, we must go backward." And we went backward and opened up those old houses. We kindled anew the beacon-fires of the gospel of Jesus Christ ; and in one of those churches it has been the privilege of the pastor, during the three years since it was opened again, to baptize nearly a hundred souls into the Church of Jesus Christ.

I say this to-night, brethren, because I want you to know that we, as Baptists, do not propose to abandon the lower part of New York as long as there are men and women there that need the gospel of Jesus Christ. (Applause.) We do not reap as they did in other days ; the houses are not crowded. There are not the large and influential congregations there that there were in other days ; but I am reminded every time I think of those old fields, of what I saw in California a few years ago. Where the fever of 1849 had burned the most fiercely, I saw great sections of country apparently desolated and robbed of all that was worth taking ; but there was a great deal of wealth there still ; and there were those patient Chinamen, who were going over the ground that had been gone over by the American miners, and those who knew best said that the patient toil of those men, year after year, was making them rich. There was still gold there, not in the great nuggets, but enough to pay for the patient, earnest toil that was expended. And so it is on these fields. We do not gather men in by the hundreds or by the scores as they did in other days, but down there are God's elect, scattered all through that section of our city ; and as long as they are there, God's people must be there, and the house of God must be there, and the minister of Jesus Christ must be there. (Applause.)

Another thing that we have found out is, that it pays

to organize a Christian church wherever you do God's work. It has paid us as Baptists. I suppose we differ a little in our ideas on this matter from our brethren in other denominations. It has been our policy, and I hope it may continue to be so, that if there were but a handful of God's people, and we were going to work in a certain location to add to this number and to save the others, to organize that handful into a church, and make that place a center to which they give the best that they have to give, and from which they get food and strength for their own religious lives. If you want to develop and strengthen men, give them something to do; put upon them responsibility; make them feel that they are not a set of spiritual convalescents, but that they have joined the army of God, and that they are a detachment of the great forces of Jesus Christ, responsible for a certain amount of work being done.

Yes, but you say, "Where can we get men who will lead them intelligently? Where can we get men to officer the churches?" Start the church without officers if you will. When the church of which I am pastor was organized we had no men out of which to make deacons, and it may shock some of you good people who believe in everything being done in a certain way, but we lived a whole year without deacons, and thrived, too. And when we needed the deacons, I will tell you how we got the first one. There was a doctor down in that part of the city, a man of wide influence, and of noted infidel propensities, a man who preached against Jesus Christ and God and the Bible. Well, God graciously laid his hand on that man and brought him into the church, and he was converted and baptized, and is the chairman of our board of deacons.

Where did we get the others? Why, we waited a lit-

tle longer, and another man, as good as the first, was converted and baptized, and I am thankful to say to-night that I baptized my whole board of deacons, and would not exchange them for any board of deacons in New York. Mr. Spurgeon said, "If you resist the devil he will fly from you, but if you resist a deacon he will fly at you." But that is not the kind of deacons I am speaking about. They are men that can be counted on always for anything that they think is right—veritable Aarons and Hurs, holding up the hands of the pastor, stepping immediately into the arena of Christian activity with an intelligence and consecration which we are prone to think can come only from many years of training. And there are plenty of them down there. "The woods are full of them"—good men, strong men, who need to be brought into the Church of Jesus Christ, and then they will be as captured guns turned upon the enemy.

Probably many of you have heard that story of a green Indiana recruit, who, when he went into the service, did not know anything about the rules of warfare; he only knew that there was a terrible fight going on, and he was going to do the best he could. One day the order came for his regiment to charge on a certain fort. The regiment charged, but before the men had got half way up, the colonel, seeing that it was going to be too hot for them, that the regiment was going to be cut to pieces and the guns were not going to be captured, ordered a retreat. The Indiana recruit was leading; he did not know what the bugle meant; and, unmindful that his regiment was in retreat, he dashed on up the hill, leaped over the parapet and laid hold of a rebel by the collar. The enemy were so surprised that they did not know what to do, but stood and watched the man

drag their comrade down the hill and take him into the Union ranks. The colonel said to him, "Where did you get this fellow?" "Why," said the man, "I got him up there, and there are lots of them up there if you will go after them." So I say, there are lots of them down there if you will go after them; that is what they are waiting for.

One of the perplexing features of mission work is the demand we have to meet for temporal help. Our society has dealt with this question in a very simple way. Since I have been Secretary we have not spent any money in supplying temporal need. Nor would I do otherwise if I could. At first I was sorry that there was not money to satisfy every man, woman, and child that came telling a pitiful story. I dug into my own pocket until there wasn't anything more to dig for. What was at first a matter of necessity has become a matter of principle. I believe there is danger of disguising the real point at issue. I think that men need to be taught that a guilty soul is worse than an empty stomach; that it is a worse thing to be outside of the kingdom of God than not to have a roof over your head; that it is a worse thing not to be clothed with the robe of Christ's righteousness than it is to wear a ragged coat. In goodness of heart we defeat the very purposes of God. I believe that God meant that in this life wilful vice and persistent sin should reap its harvest, and I am fearful that as churches we are, as I have already said, disguising the real issue. Medical missions, and flower missions, and soup kitchens, and such things, in the wake of the Church of Christ, are all right; but pushing them ahead and making them a bait, or an introduction to the human heart, I believe does not meet with divine sanction. (Apause.) If we are to work along these lines, had we

not better change the form of the cross, cover it with money-bags labeled "Charity"? Had we not better put a mortar and pestle on top of it, that the world may rightly read our purpose to win men in some way; if not by the cross, by some adjuncts? I believe that the Church of Christ is losing ground because we do not hold men steadfastly to the true issues—belief or unbelief on the Lord Jesus Christ. That most successful of modern missionaries, J. Hudson Taylor, who has done a work that has made his name known throughout the world, says, "It is all nonsense to say that the gospel of Jesus Christ needs a medical mission to *introduce* it." That man, who last year asked God for fifty thousand dollars in large sums, and received it in eleven subscriptions—that man, from his experience, says, in substance: The religion of Jesus Christ must stand on its own basis, and must go, if it goes at all, un-introduced and unheralded and unespoused and unaided by anything else.

I am not speaking for my denomination, but as an individual, and do not mean to utter one word against the sweet charity that marks the action and life of so many of our good people in this great city. There is no city in all the world where Christian charity is so lavish. But I do want to-night to put myself on record on this point, that I believe that as ministers of Christ and as churches of Christ we are making a mistake in thinking that anything can be even a temporary substitute for the gospel of Christ. Temporal relief is, at the best, but a palliative that does not affect the final destiny of the soul. Let us hold to what Christ said: "I, if I be lifted up, will draw all men unto me." We have no more right to depend upon a medical mission to win people in the city of New York than had Jonah to start a medical

mission in Nineveh. No more right have we to come with these things seeking an introduction to the human heart, than had John the Baptist to go into Jerusalem and tell people that he had a sanitarium out on the banks of the Jordan, to which all might go and have a good time while he preached the gospel to them. The gospel needs no bait. I have found this, that there is not anything that has such a strange fascination over the human soul, that exercises so much the mind of a man, as to make that man feel that you are in downright dead earnest about that part of him concerning which he knows so little. I believe, every time, that he who holds to that is the man who is going to win in the long run.

Now just this thought more. We have also found, and we also believe, I think, with great unanimity as a denomination, that city mission work requires good men, and that the wisest investment of money, in the great work of saving men in this city, is in strong preachers, men who have been proved elsewhere. We have not time for experiments. I emphasize this thought because there is an idea afloat that any kind of a man will do for a city missionary. Here is the boy who wants to be a preacher and needs practical training. "Send him down among the poor," says some one, "and let him try his hand there." Or it may be the good brother who has worn the harness many years and begins to show signs of failing strength. He is not as fresh in thought as he used to be. Some one suggests that he will make a good city missionary. It is wrong. Said the first and greatest preacher of the gospel, as he stood in the synagogue at Nazareth: "The spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor." All honor to the young men who are willing to

surrender themselves to the often hard and self-denying labors of a minister of Jesus Christ. All honor to the old men who have borne the burden and heat of the day. But city missionary work calls for riper experience than the young man possesses, and greater strength than that of the old man.

Where the forces of evil are massed in solid phalanx; where the tides of iniquity run swift and deep; where the human heart is covered with incrustations of evil unknown in other conditions of society, there let us put our best men, men of keen intellect and warm hearts; men from whose lips the gospel is attractive as well as powerful. Whoever we send to this people will be to many of them the only interpreters of Christianity. Their utterances will be axiomatic. If they preach error, whether ignorantly or willfully, it will be received by those who have no standard by which to test its truthfulness. If these men are cold and selfish, Christianity will be judged cold and selfish. If they are weak, Christianity will be judged weak.

I was much interested recently in visiting the operating-room of the Western Union Telegraph Office. What interested me most was the trifling piece of mechanism upon which the success of the whole scheme for the transmission of thought depended. By a slight adjustment, the "circuit" could be broken or completed. In other words, yonder in some part of Europe is a man who has an important message for a man in New York. Provision has been made by which they can communicate with each other. Wires bring the message to the sea. The great cable takes the thought and swiftly passes it from continent to continent. The message is already in the operating-room on this side. But all that

has gone before will prove a failure if the circuit be not complete.

And so I reason in this way: "The Lord Jesus Christ died for men, and the cross of Christ has been uplifted, and the fountain has been opened, and godly men and women are giving their money; wise men form these societies, and plan for them; and yet all this may come to naught, because the man at the mission breaks the circuit." We want good men. We want the best men. And when the question came up, not long ago, in our society, "Whom shall we send to Mariner's Temple?" why, we could have gotten men to go there for five hundred dollars, and plenty of them for six, seven, and eight hundred. But I said, and I thank God that others said, "Let us pay two thousand, if need be; if need be, more; only let us get a man down there that will represent our society; and in so doing let us cease to play at mission work among the poor, and make them feel that if there is brain and heart and experience anywhere on God's earth, we will get it and lay it on the altar in behalf of the salvation of their souls." (Applause.)

Just this closing illustration. I remember that, when a student in Philadelphia a few years ago, I roomed with a medical student. He came in one day and threw up his hat, saying, "I've got it, I've got it." "Got what?" I asked. "Why, I've got a case." "What kind of a case have you got?" And then he told me that somewhere down in an adjacent street there was a poor colored woman, so forsaken and so sick and so destitute of all other help, that she had come down to being placed at his disposal for treatment. That was the way they did there. The medical students had to have practice in some way.

Now again I say, I want to enter my protest. The boys must be trained in some way, but don't let us train them at the expense of the souls of those people. I remember hearing, not long ago (it is a kind of crude illustration), of a father and a boy who were training two young bull-dogs. One of the dogs got very fierce and took hold of the old gentleman. The old gentleman began to holler with pain. The son danced around in glee, crying out, "Bear it, father, bear it. It will be the making of the dog." The old gentleman didn't see it in that light. So I suppose our friends would say about sending these young men as missionaries to the poor; it will be the making of the preacher.

I have thus tried to outline some of the prominent features of our policy. The may be summed up as follows: 1. We shall not abandon down-town fields. 2. Our work is done chiefly through organized churches. 3. We spend little, if any, money as a society in providing temporal relief. 4. We expect to accomplish our work through the preaching of the gospel by the best men available.

THE EPISCOPAL CITY MISSIONS.

BY ARCHDEACON ALEXANDER MACKAY-SMITH.

It is extremely difficult to state accurately just how many Episcopal churches, proper, there are in New York City; for a careful examination shows that several of the so-called churches (by which is generally meant the main edifice of a self-supporting parish) are largely maintained from outside sources, and are therefore properly missions, while several of the missions are in all important respects, except in name and in a partial support from without, parishes. But if we include Trinity Church, proper, and Trinity Chapel, as parishes (leaving the other chapels supported by that corporation to be regarded as missions, inasmuch as they gratuitously minister mainly to the poor), we have sixty-one organizations that may fairly be called parishes.

The Archdeaconry of New York (which is composed of all the clergy of the city, as well as delegates from every parish) has within the past year divided New York into sixty-seven districts, giving the neighborhood about every church, as well as about a few of the missions, to the people worshiping there as their peculiar field of work, relief, and care. From this point of view there are, therefore, sixty-seven parishes, but, as I have said, several non-self-supporting chapels are included in this enumeration. So regularly are the churches scattered, that it has thus been found easy to assign

every part of the city to some church, and thus to send every applicant who comes to any of the church institutions or authorities for relief or advice, to a clergyman who will feel a sense of personal responsibility in the matter. Colored maps of the archdeaconry have been distributed to the rectors and to all who need them, and thus it is hoped in future to obviate a fruitful source of confusion and misunderstanding.

Of these sixty-one parishes, thirty-six employ the system of pew-rental. But in twenty-five the pews are entirely free. Even under the pew-rental system, many of the churches are free, except at the Sunday morning service, while three of the thirty-six employ the rental system only in a measure. But under the free-pew system, where nothing is expected from any worshiper, except what he may freely give, these twenty-five free churches may each fairly claim to be doing mission work. Why the poor do not flock to them more eagerly, will be discussed later on. But a wide acquaintance among our city clergy has convinced me that few, if any, are the cases in which the rectors of all churches would not welcome with delight the filling up of all the vacant spaces from door to chancel with a moneyless, if only a quiet, multitude. The annual auction system, with all its abhorrent features, is never employed by us at all.

I have taken special pains to find out what may be the extent of the direct mission work among the poor done by these Episcopal parishes at the present time. In this report I omit Trinity parish altogether, since it will have a place by itself.

Ten parishes report fifteen regularly established missions (many of them churches with parish buildings), all in the poorer parts of the city, with eighteen clergy

attached, and costing \$71,570 per annum to support. Aggregate statistics are as follows: Communicants, 3283; average attendance, A.M., 2099; P.M., 2623; Sunday-schools, 20; enrolled scholars, 7163; average attendance, 5212; teachers, 488.

Of the remaining parishes, at least six have congregations made up almost entirely of poor people, and may be called missions. Twelve others give their poor work a recognized and important place in the parish work, in some cases making it the first consideration, but not carrying on separate missions outside. The remaining thirty-one parishes, although all engaged in charitable works, do not emphasize or especially provide for mission services, or spiritual work among the poor. I am careful to give an under, rather than an over estimate in these figures.

Trinity parish gives the following statistics: It has four large chapels (which are really churches). At these there are eleven clergymen actively engaged in mission work. The chapels minister almost entirely among those who could not support a parish financially. They report 3103 communicants, 2945 Sunday-school scholars on the rolls, with 219 teachers. If we add in one-half the communicants and Sunday-school scholars of Trinity Church and Trinity Chapel (which I believe to be a low estimate), we have mission statistics for the parish of 4450 communicants, 3435 Sunday-school scholars, and 264 teachers. Moreover, in connection with every chapel or church is an industrial school and a daily parish school, as well as innumerable guilds, societies, and associations. There is also a large mission house in Fulton Street, and a hospital; while to aid struggling parishes throughout the city, doing mission work, about \$46,000 per annum is given.

This, however, is not all the direct mission work of our church. It is recognized by the parishes, or more properly in this connection, by the archdeaconry, that there is an immense field in this city in which the spiritual as well as material needs of the destitute classes can be met only by all uniting their strength in some common agency. For the time being the old New York Protestant Episcopal City Mission Society has been adopted by the archdeaconry to act in this capacity. It is recognized, however, that eventually this arrangement must be altered, and under the newer, more vigorous, and grander views of mission fields and mission duties which are now taking possession of the church, the old society will be lost in the larger movement, larger responsibility, and larger enthusiasm of the archdeaconry. When that day comes, instead of a mere society making its appeal here and there in the parishes, and reporting annually to a few trustees, we shall see all the parishes behind a common mission movement, feeling each a responsibility for supporting it, and gathering in all their strength twice a year, to hear what they themselves have been doing, through their agents, in the common field of work.

At present, however, this ideal has not been, as I have said, fully attained. Yet much has been done. Now vigor and larger means have been put into the old Episcopal City Mission Society, now in its fifty-eighth year, and it is working along the lines indicated by the archdeaconry. Fourteen missionaries are laboring under its supervision. It recognizes as needful for the completeness of its field a three-fold division of work.

First, the public institutions. Twenty-nine of these are regularly visited. Several have a resident chaplain. Almost all have services held in them once a week, or

oftener, and daily ministrations to the inmates. In many the labors of the missionaries are supplemented by bands of volunteer workers from parishes, or by the labors of societies of Christian men and women. On Blackwell's Island a noble church, reading-room, and offices are nearly completed for the benefit of the inmates of the Almshouse and Female Asylum. The cross of Christ will soon visibly dominate that home of want and crime, where most its truth and love are needed. At Bellevue Hospital, a beautiful building, to contain a reading-room and chapel, is also in process of construction. I may also add that every year now the rectors of about one half of all our parishes preach the gospel in several of the public institutions, such as the Tombs, the hospitals, and the various buildings on Blackwell's Island, as they may be sent by the archdeacon of the city. Much good is done in this way.

The second division of the work is that of relief. This finds its center at St. Barnabas House, in Mulberry Street, where a half score of helpful agencies make their home, and temporary help is given, to the extent last year of about 17,000 lodgings, and nearly 80,000 meals.

The third division is that of aggressive, as distinguished from indirect mission work. There is an Italian mission, worshipping at San Salvatore Church, in Mulberry Street, and a Spanish mission, but neither of these can as yet be considered strong. A French colporteur is also supported. Then there is an English-speaking mission at St. Ambrose, a down-town church in Thompson Street, taken possession of when just at the point of death by us, and destined, as we hope, to be the center of an active and useful work. Mission work is also done, in some measure, at one other place, the St. Barnabas Chapel, in Mulberry Street. This is the extent of our

present mission work in this society. It is not what it should be, nor what it will be, please God, in a few years. We ought to have at least four flourishing, aggressive missions. At present we spend on all these objects about \$45,000 per annum.

The Protestant Episcopal Mission to Seamen is another agency that does good mission work. It supports three chapels along the water front, with pastors incessantly engaged in visiting at seamen's lodging-houses, and looking after their spiritual interests. One of these chapels, that of the Holy Comforter, is a model of what such a building should be in its beauty and adaptation to the wants of seamen. Special attention is given to supplying sailors with religious reading on their voyages. The services in these chapels are fairly well attended, but as most of the congregations are in port but a few weeks during the year, it is difficult to estimate with any certainty the exact results of the work. Those who are more conversant with it, however, among our Christian laymen are most positive as to the great good accomplished.

In this connection must be mentioned, also, the work of the Port Chaplain and his associates, who labor among the immigrants at Castle Garden, and meet them helpfully at every point.

Another missionary work which should be mentioned is that carried on by the Church Temperance Society. This society has a mission at Annex Hall, near the Bowery, where, by means of week-night as well as Sunday meetings, it carries on a continual crusade against intemperance, under the banner of Christ, and with the proclamation of His gospel as the first aid to reformation in the fallen.

I may speak here with propriety of two associations

which are influencing for good our city mission life. Both find their membership among the young. One is the St. Andrew's Brotherhood. It has fifteen chapters in New York, with a membership of about four hundred young men, each pledged, among other vows, to try and bring another young man to church on Sunday. This brotherhood is interesting itself in the problem of infusing new life into feeble down-town parishes. It has sent its members to the aid of one of them already, and has poured a current of fresh blood into its services, its Sunday-school, and all its societies. The possibilities of such an effort are extremely important and interesting. The other association is that of the Girls' Friendly Society. This is an effort to guard and guide the moral and spiritual life of young girls, and to make them feel that in the Church they have a true home. In New York there are seventeen branches of this society, with an active membership of 1682. Both these societies are more than local. They are spreading through all our dioceses, and as yet have hardly more than begun their career of usefulness.

Turning to the large colored population of our city, I am not able to report that the Episcopal Church is doing its duty in this direction, or has even made more than a beginning. We have but one parish, with about 450 communicants. It is a just source of reproach to us that we are so torpid in such work. We need a new baptism of grace to show us our responsibilities in this direction.

There are also, I believe, but three or four organized efforts being made among us to reach and reclaim the really lowest, most abandoned, or most ignorant elements in our city life, the "woman of the street," the "tramp," the "tough," the "bar-room loafer." One of these is the

"Midnight Mission," working among women. A second is the "House of Mercy," laboring among the same class. They are strictly missions, and have together this past year taken 166 from a vicious life, received them into a Christian home, and rescued most of them from the most awful of all fates.

A third is the "St. George's Avenue A Mission" to men, which collects its congregations from the bar-rooms and gutters, or goes out at night, through its workers, to bring back to its services the groups of "hoodlums," or idle young men, holding their "devil's congresses" on the corners of the street. This work has to struggle against enormous discouragements. The "Galilee" mission of Calvary Church does, I believe, a similar work. The new mission of Grace Church is to work along the same lines. There are distinct conversions from year to year, and the greatest drawback is in the fact that the congregations dispersing have no refuge to shelter them, save the "bar-room," the "dive," or the sheltered corner from whence they had been gathered.

Several agencies in use in our parishes toward a more successful work among the poor cannot be passed over in silence. At least seventeen of them have a parish building in connection with the church, for working purposes. In several of these buildings provision is made for men's clubs, with a reading-room, a gymnasium, baths, even a smoking-room. It has been argued with great apparent force that to make the church attractive to the working-man, it must become to him the week-day center of all innocent amusements, bear a message to him full of physical as well as religious comfort, and compete successfully with the saloon in point of good fellowship and the pleasant things of life. To mention such a theory is to sympathize with it. But let us face the difficulties

which at once confront this plan, boldly. They are enormous, and whether they can be successfully overcome remains to be seen. Yet few will deny that the churches have been derelict in this respect, and that whether they can now carry out the theory to its fair completeness or not, it is better to fail than never to make the effort. I speak of difficulties. Let me explain. The experience we have thus far had with clubs, gymnasiums, and popular entertainments, has seemed to show that while immensely patronized for a time, and regarded for a few months as the solution of the problem, they have a generally uniform history of gradually waning strength, lessening enthusiasm, and finally spasmodic and discouraged efforts to fill empty rooms, and persuade a few to use costly, but idle apparatus. Novelty and success are apt to fly together. The American workingman differs from the English. He is less tractable, harder to lead, and prefers to seek his own amusement where he will. He dislikes to have things provided for him. Moreover (and here I touch the second difficulty), even were the workingman of an easier nature to deal with, it is only here and there, as yet, that a clergyman can be found who combines the devout, intellectual, and scholarly character necessary to helpfully fill the pulpit of an earnest parish, with those other qualities needful to carry on clubs successfully, make the rich and poor blend pleasantly, solve the social difficulties, inspire enthusiasm to aid uninteresting people, and, in short, create in the church and parish building a busy center to the amusements duties, interests, and social enjoyments of a thousand people, who differ in education, tastes, and habits. Here and there one finds such characters, men spiritual, yet very social; scholarly, yet interested in the ignorant; cultivated, yet seeing the good behind vulgarity, and

with that supreme gift of all, the power to keep up year after year, for the benefit of plain people, a genuine enthusiasm in entertainments, gatherings, societies, and little questions of petty detail, which seem to the cultivated man childish, and have to struggle in his nature with a naturally deadly lack of interest. Yes, there are such men, but do they exist in sufficient numbers to supply the majority of the 100,000 churches in America? Certainly this question has not yet been answered hopefully. To find multitudes of such men will be one of the problems of the next thirty years. Were it a matter of piety alone, or of social gifts and interest in business details alone, the solution would not be difficult, but if the pastor of the future must unite all these rare qualities we shall have to change entirely our present ideas about theological education. Perhaps, however, the result will be something like this—that learning in time to shun either extreme, we shall be able to produce pastors who are more “men of the world” (in the good sense) than formerly, but who will not necessarily need to know everything about keeping a hotel.

But I must turn to a different line of thought. We come here, I take it, not to glorify our respective churches, but to show how they might improve. Common, I suppose, to all our various Christian communions, are certain difficulties and dark problems. First of all, that we of the clergy are not better, stronger, wiser than we are. We need always to keep that difficulty full in view. Then that we live in the most self-conscious of all ages and countries, where the largest population of half-educated persons makes the largest population, also, first of pretentious people, touchy to deal with in matters of authority; second, of opinionated people, who think they know more than they really do; thirdly, of secretly dis-

satisfied and restless people, often not a bit grateful that they are better off than the corresponding class anywhere else in the world, but resentful if their neighbor is better off than they. Resting on this foundation come the peculiar difficulties incident to New York life. We have no homogeneous population. Here, eighty of every hundred are foreign-born, or of foreign parentage. Compare this with London, where but two out of every one hundred were born outside of Great Britain. We groan in religious dyspepsia under great undigested masses of raw foreign matter. Lastly, we all suffer from the common misfortune that the one day in seven in which the world's uproar and clamor dies sufficiently for the tranquil voice of the Gospel to bid men listen to God speaking, has been lost to us largely. The Sunday newspaper has come. Like the sword of Brennus, it is thrown each Sunday into the evenly balanced scales of ten thousand souls hesitating whether to hear God or man. Worst of all, I fear it has come to stay, and there is not a suggestion of the higher moral or spiritual life of man in it.

Laden with these common burdens, the Episcopal Church has several in New York which seem to us, at least, special in degree, if not in kind.

1. Unusual wealth. It brings its unfailling evils with it, as in other churches, but more lamentably felt perhaps in ours. No way has yet been found by us, save in one or two instances, of making the rich and poor blend harmoniously. The well-to-do persist in thinking generally either that they are too full of other duties to cultivate the poor, or that there is little they *can* do, or, still again, that this "little" is to be filled by a cheque. I say this with all due and grateful remembrance of many devoted women, and some devoted men, who form

bright exceptions to the rule. On the other hand, the poor have themselves largely to blame. They get all kinds of false ambitions and standards from the press, and apply them to religious matters. Whereas to-day most well-to-do church-goers appear at service quietly dressed, the poor persist in thinking, or saying, that they are looked down upon, if less than fashionably clad. This is not true—it is absolutely false. But their greatest error lies deeper than this. I have been myself a city missionary, and I know what I say when I assert that very many of uneducated American workingmen and their wives have an unexpressed grudge against the Church, because she cannot compel those whose social station they look up to to do more than treat them courteously and Christianly. They feel that such people, if they are Christians, should cultivate intimate and equal relationships with them, make and return visits, invite them to their tables, and recognize no particular inequality. Now the Church can do many hard things, diminish prejudices, denounce false distinctions, set men to work for God and their neighbor, but she cannot compel any man to choose his friends at her call, or cultivate socially a person who does not interest him. It may so happen that a workingman may be a brighter, more intelligent man than his rich neighbor. It often is so. Or his wife may be far more agreeable than Dives' wife; but you cannot convince Dives and his wife of that. If you could, it would do no good. And, in point of fact, if the workingman and his wife are bright, agreeable, and gifted, they then have sense enough not to care for the recognition of Dives and his wife. It is of another kind of workingman that I am speaking—yet one of a vast multitude in this coun-

try, who try to believe that they have everything to make them equal to all others except money. They take no interest in the churches; they say there is no Christian equality in them. I do not know the remedy for this evil except patient teaching and sanctified common-sense, "sanctifigumption," as the old negro called it. It is not so apparent as some, for it is negative rather than positive in our church life—*i.e.*, you have to seek it not in the Church, but outside among many who, but for this misunderstanding of the Church's duties and aims, we might fairly claim as ours.

2. Our next problem is that of rendering our services more attractive. We don't need more churches, we need more people to fill the ones we have. Although we number between 30,000 and 40,000 communicants in this city (or an average of over 500 to each parish church), yet the habitual attendance is not as large as this fact would seem to indicate. We ought to have shorter, livelier services, and more of them. I find, *e.g.*, in talking with men in various classes of the community, whose loyalty to the Church itself is strong and unwavering, that there is a general consensus of opinion as to the undesirable length of the Sunday morning service. Our clergy are freer from the vice of preaching long sermons than are those of some other Christian bodies, and it is fair to add that they are much more careful than formerly not to add service to service, with no intermission or chance to retire. But in the musical revival of the last few years they have not, perhaps, been apt to note that the tendency to introduce "processionals," "anthems," "preludes," complicated "amens," "recessionals" and solemn pauses, has counterbalanced this improvement. Our average morning service is one and

a half hours, often longer, and nearly two hours in some of the largest churches. No morning service, in my judgment, and I believe that most of laity think as I do, should ever exceed one hour and twenty minutes, under any ordinary circumstances. Certainly a mission service should not. Among business men there is a growing impatience with the clergy in this respect. The majority of them are not intensely musical. They enjoy good music, but not prolonged music, and a brief, hearty service that is over before their interest has begun to flag. When the services get too long they do not ordinarily complain—they quietly stay away. We shall call back thousands into our churches when we recognize more clearly than we do at present that to double our congregations, through more varied and briefer services, is really to double our churches.

3. Another difficulty is that the minister is left almost single-handed, as far as the men are concerned, to fight the battle of the parish against evil. There is a great lack of any deep sense of responsibility among many of our laity. Among most there is an almost absolute indifference to what the parish is doing during the week. They have their interests, the minister has his—that is the view of eight pew-holders out of ten. We are trying to break this up. If the Church does not kill it, it will kill the Church. The development of the lay element in our churches is the greatest work of today. It is the most colossal among all our difficulties, this shirking of labor. It needs a plainer, more direct handling in the pulpit than it has yet met.

4. This brings me to the last difficulty I shall mention, in the Episcopal Church. There are certain kinds of work that we have in the past been lamentably deficient

in. The penetration of the parish into the lowest forms of city life, the familiarity with tenement-house evils, the going into the slums, the nursing of the sick among the destitute poor, the gathering in of the waifs and strays from alley-ways—here we have failed. But I believe that in taking a lesson from the Roman Catholics, after a fashion, and in the creation of deaconesses, we have found a probable remedy. Women who have a vocation can be called to tasks for which others are too weak. Women clad in a decent garb that proclaims that vocation, can pass where others would meet only repulse and insult. Women who live apart from the world can give a singleness of purpose to their work which causes them seldom to weary. I believe in two facts about this kind of work, I am thankful to say: First, that we have hardly begun to dream of the vast results it may accomplish; and, again, that it is perfectly feasible to keep it free from superstition or extravagances of faith.

I venture to add another thought in closing. If the churches do not help humanity in New York, and penetrate the poor and churchless with uplifting spiritual truths, and comforting deeds, and kindly sympathies, no other agency does or will. Infidel lecturers taunt the churches with neglecting the sorrows of the poor. I come to you to-day from the prisons and jails, the hospitals and asylums of this great city, and I declare to you that in them, comforting the unfortunate, and ministering to their wants, I never see that infidel lecturer, whoever he may be. He is at home preparing a lecture on the selfishness of Christianity. He fills the poor with despairing fury through his doctrines, but so far as personal exertion goes, he and his followers prefer their own comfortable arm-chairs. But in these corridors of

pain I do find Christian men and women going from one cell, or one couch, to another. Waiting the solution of many difficult problems, which only children and demagogues find it easy to answer, they meanwhile put their hands to any task they may. They may not understand the relations between labor and capital, but they know all about the relations between love and labor. I sympathize with that view of life. Christ's message has not been a failure; it has been the most magnificent success the world has ever known. It is no argument against it that it does not answer off-hand every difficulty which appears in every city and every age. It is rather (as a world-wide and all-time religion must be) a principle, a spirit, giving insight and energy, and which in the end, working everywhere through local conditions, solves and will solve every problem. Any other kind of religion would either throw the world backward, like Mohammedanism, by giving out-worn answers to new-worn problems, or aim to make this world at a single bound perfect, like God's other world up yonder, a result disturbing all his divine plans, so far as we can read them, for the furtherance of true moral and spiritual growth through struggling character and gradual progress. So here in New York I would not have what I say construed to mean that we are worse religiously than thirty years ago. I believe that, leaving out of account those huge masses of the lowest element thrust in upon us from foreign lands, talking strange languages, and finding us as yet unprovided with the proper tools to shape and mould them—omitting those, we are better off religiously than in our fathers' time. Yet the future has greater, more difficult tasks than the past. We need more union—more shoulder-to-shoulder work. We need a new baptism, a new awakening. Christ will conquer,

yet there is still many a bitter defeat before us. But with that conviction, we can do our duty calmly :

" For while the tired waves vainly breaking
Seem here no painful inch to gain,
Far back, thro' creek and inlet making,
Comes silent, flooding in, the main."

THE URGENT NECESSITY OF LAY CO-OPERATION IN CHRISTIAN WORK.

BY EVERETT P. WHEELER, Esq.

Friends and Brethren, it gives me great pleasure to appear before you to-night and to say to you a few words on this most important of all subjects. Yet when I recall the words that we have all heard, when I remember the descriptions that have been presented to you of the importance of the work and of its urgent necessity, it seems to me I hardly need to say anything.

It is not possible that the clergy should do all this work. It is not possible that the wants of this great city, with its suffering and its sin, should be reached by their exertions alone, and the question that is presented to you and me is, simply, whether we shall do our part or whether it shall be left undone.

Now it is not for want of power in the Church of Christ that this work is not yet accomplished. The task that lies before us is far less difficult than the task that lay before the twelve who gathered in that upper room in Jerusalem. Certainly, to all human sight, when the traitor had gone out and those few plain, unlettered men were gathered there with their Master, the task that they had to undertake, and that they did undertake faithfully and zealously, was an impossible one. There they were, alone in all the world, and in a heathen world, a world that had not had eighteen centuries of Christian teaching, and yet they faced the danger and the diffi-

culty, and they and those who followed them have accomplished what we see to-day.

But, my friends, it seems to me that the one thing that hinders us is the one great evil that our Lord found in the Jewish church of his day ; and it is an evil which was not peculiar to that race or that time. It is natural to the heart of man. It is the disposition that the best of us have to look upon any organized church with which we are connected as a thing important in itself, a thing of which we are members, in which we have already achieved a great deal. From this it is not a long step to conclude that we have achieved enough.

Now I do not underrate the power and value, or the importance of organized Christian effort. I do not underrate the value or the necessity of the union of that effort into an organized church, and I do not underrate—no man praises more highly than I do—the noble apostolic efforts of the many men who have devoted themselves to the work of the ministry, and whom we find wherever good is to be done, wherever evil is to be met ; in every noble cause we find them foremost. No man honors them more highly than I do, and it is because I honor their efforts, and because I am persuaded that alone they are inadequate to the task of bringing the selfish and the greedy and the cruel to become generous and loving and humane ; because I feel that without our help and our work as men and women who also are Christian brethren, the task can never be accomplished.

Let us not deceive ourselves with thinking that because there is a church edifice that is lighted, that has music and that is pleasant for us to attend, whose prayers we enjoy and whose services are precious to us—let us not think that any part or all of this is of itself more than a means to quicken our energy, or more than a means

to lead us to look upon things just as they really are ; that is to say, the fact that God has made us and all this mass of people about us who seem and are so remote to most of us—has made them all of one blood with ourselves, and has chosen to call himself the Father of us and to style the lowest, the humblest, the meanest of them all as brothers of ourselves.

We must really feel this, and be persuaded that it is really true and not a mere beautiful expression. A great pagan dramatist saw the beauty of it and put it into charming verse ; but I don't find from history that it influenced the people who sat in the amphitheater and applauded it. If to us it is more than it was to him, more than a phrase, if to us it is a reality. and we in all the walks of our life, in our business and our pleasure, in our religion and in every part of our social and political activity, realize that whatever benefits and advantages God has given us, whatever social position we have, whatever intellectual attainments we have aspired to, whatever education has done for us, whatever, above all, Christ has done for us, is a trust—a trust not for our own ease or comfort, not that we may sit down and enjoy as something already attained, and in the attainment of which we have achieved all that is to be expected of us, but as an active trust, then are we Christians indeed ; then shall we realize that it is a trust which calls upon us, first of all, to try and find out how these great masses of people about us feel, how they live, to learn something about them, to understand what it is they want and what it is they ask from us. The more I go among them and talk with them, the more I am persuaded that the one thing which stirs dissatisfaction in their minds is not a desire for charity, but a desire for what they think is just. I am satisfied that

the thought is in their minds and hearts that the existing social conditions of this city and of this country, and of all cities and of all countries, are not Christian, are not brotherly, but that they are cruel and selfish and grasping. Certainly, to some extent they are. Nobody can deny that. To all of us, to the best of us, there comes the temptation—it comes every day—to have our own way and to please ourselves. And then there comes what I think is the most insidious temptation of all our modern life—the disposition to profit by other people's sins, to accept the fruit of what other people do which we would not do ourselves. And let me tell you, in morals as well as in law, the receiver is as bad as the thief.

I am persuaded that we need to lay this more to heart in all our business relations and in all our social relations. We must come right down to the plain truths of the Gospel, which certainly were not meant as metaphysical abstractions, but as realities, as living principles of action. We must read our Bibles in the light of to-day, and put the words of those days into the words of these. We are told that there is "neither Greek nor Jew, neither circumcision nor uncircumcision; neither barbarian, Scythian, bond nor free." If we read these words only in the letter, and confine ourselves to their consideration only as a historical statement of what Christianity meant to accomplish, we stick in the bark, and never reach the heart of the tree. But these words, when we apply them to our modern conditions of life, mean something very real. They mean that, in an enlarged and Christian benevolence and charity, we are to consider the welfare of the Bohemian and the Pole and the Chinaman and the negro; we are to think of them as fellow-beings whom, cast, as they are, upon our shores from one cir-

cumstance or another, it is our duty to love. If we are wiser than they and better off than they, and better than they, so much the more reason why we should love them, and why we should share with them this heritage of wisdom and goodness that the great God in his infinite bounty has given to us. Why he should have chosen us rather than them; why in his goodness it should have come about that they are the poor and wretched and the ignorant and we have received so much from him, who is there here that is bold enough to say? But we have it. It is the heritage of the ages; it is not simply the fruit of what we have done, or what our fathers or ancestors before us have done; it is the fruit of the piety and the prayers of all the holy men who followed in Christ's footsteps. If God has chosen in his bounty and goodness to bestow it upon us, he did it not for our sakes alone, but that we might go out in his spirit and his power to help wheresoever any one of us sees an evil. And who is there of us that does not see it day by day? And we must try to remedy it, not in the spirit of haste or impatience, but in the spirit of quiet, calm, steadfast resolution; in a word, in the divine spirit. We need to be as patient ourselves with these ignorant and weak people as God is patient with us. We need to be as calm and as steadfast in our work for them and as determined to succeed as he is calm and steadfast in all his dealings with us. My friends, when the Church of Christ is full of this spirit, and when we, as members of it, are full of this spirit, the work will certainly be accomplished.

We speak of power. This age is full of wonder at what has been accomplished by modern science. Man has learned to dominate the powers of nature, and within the last century he has accomplished what, at its begin-

ning, was literally and absolutely impossible. He has learned to do it step by step. These wonderful forces of nature that man has learned in this way to grasp in his hands and to use for his purposes—light, heat, steam, electricity—all these are actual verities that we use and see the might of. But the spiritual forces that God gives to his children, the spiritual force that has been in the heart of his children from the beginning and that has accomplished all that Christianity has accomplished—that is just as real a force as any of these. It is a myriad times more powerful. And however great the work may seem to us, if we are filled with that power and penetrated with it, we shall not find the task too hard to accomplish.

This spiritual force must be put to work wisely. It needs to be put to work where it will tell, but it is not for me here to-night to go into details on that subject. Others that are far more familiar with those details have spoken to you, and will speak to you again. But let me illustrate what I mean in this regard by one little fact. Take a lump of coal that you could put through the circumference of a silver dollar, and burn it in the open air. It all dissipates in vapor. It is like the good resolutions and good purposes of a great many people to whom the prayer and the hymn and the sermon are the voices of him that hath a pleasant instrument, and who never think of any concerted action from it. But you put that little lump of coal into the furnace of a compound engine and put that in the hold of the *Britannic* or the *Umbria*, and it will drive a ton of freight a mile across the waters of the Atlantic. And it is by the aggregation of little lumps of coal like that, applied in that way, in the most efficient manner that man has yet been able to discover, that these wonderful

voyages, which to our fathers were absolute impossibilities, have been accomplished.

Now let me give you another illustration. I have seen the process by which one of the most untractable of substances, which had defied, almost, the powers of chemical analysis, was resolved and melted and formed into the lightest and the strongest of metals by the instrumentality of an electric current flowing through a resisting conductor. The heat and the force that were generated to produce that result were developed from that very resistance. So shall it be with us in our contest with the powers of evil, the inertness and stupidity of ignorance, if our zeal wax the hotter, the more stubborn the opposition it encounters. Let us entreat the Giver of all goodness and the Source of all power, who stored centuries ago the forces in those coal mines, that man is now availing himself of to-day—let us entreat from that same source of strength and purity, that the power that was in his Son and that has been in all his followers, may be warm and strong and true and steadfast in our hearts; that we may not sit down inactive in the face of all this world of suffering, selfishness, and sin and injustice that we see before us; but that we, each of us, as we have power and ability and opportunity (and none of them are lacking), may do his part and her part in the great work. And if we set about that vigorously and earnestly, if from this meeting and other like meetings there flows, as I am persuaded there will, such a spirit of resolute force and endeavor, we shall live to see the city of New York a different place from this, a place where justice and unselfishness and love shall to a large extent displace and drive out and make impossible the evils that we see about us, which distress us as citizens, and which ought to make us grieve most profoundly as Christians and lead

us to the determination that so far as in us lies they shall be abolished.

REV. DR. STRONG: It is with great regret that we are compelled to announce that the physician of the Hon. Chauncey M. Depew forbids his leaving his room at present. He has not sufficiently recovered from his recent accident. His very deep interest in this convention, and his sympathy with its objects, are sufficiently indicated by the fact that he signed the call for this meeting, and also very gladly gave us his name for the programme. Mr. R. Fulton Cutting has consented to speak in his place.

WEDNESDAY, DECEMBER 5, 1888.

Afternoon Session.

C. B. Knevals, Esq., presiding.

Mr. Knevals introduced the Rev. Dr. Martin, of the Reformed Church, who said:—

“Away back in the old slavery days, Frederick Douglass, the famous negro orator, was addressing a great assembly in the old Tabernacle. His tone was wholly despondent. He had taken his text, as it would seem, out of the Book of Lamentations; but by and by old Sojourner Truth, who was a son of God, if there ever was one, arose in a place yonder, in the center of the assembly, and, interrupting him, said, ‘Frederick, is God dead?’

“Sometimes, men and women, Christian workers of New York, when we contemplate the problems we are set to solve, and look over the field that we are called to conquer, our heart misgives us; and in such circumstances we may fall back upon the assurance of God’s life and of God’s scepter. God is not dead. In the days gone by, Ammon and Moab invaded Judah, and the good Jehoshaphat, recognizing the utter inability of himself and his people to meet the onset, lifted voice and heart to Jehovah and cried, ‘O Lord God, we have no might against this great company that cometh against us; but our eyes are upon Thee.’ What happened? God intervened. The Ammonites and the Moabites were ground to pieces, and Judah was delivered.

“So, Christian workers, if you and I will fall back

upon God, will lay hold upon him with the hand of a living faith, one of us, in this work that we are called to do on Manhattan Island, shall chase a thousand, and two of us shall put ten thousand to flight."

Dr. Martin then offered prayer.

MR. KNEVALS: In calling this meeting to order, allow me to remind you that we have been considering the general religious state of the city, above and below Fourteenth Street, we have been considering the various elements which go to make up the population of this great city, and we began last evening to consider the work that each denomination in this city is doing. We will continue this afternoon. The addresses will all be with a view of endeavoring to show in the most comprehensive way possible what the various mission boards of this city are doing for the poor and neglected among us. Last evening, the Rev. Dr. Crawford, Secretary of the Methodist City Mission and Tract Society, was prevented from speaking to us, and we will now have the pleasure of listening to a short address by him upon Methodist City Missions.

THE METHODIST CITY MISSIONS.

BY REV. M. D. C. CRAWFORD.

I think this may properly be called a city missionary institute. If those to whom I speak and who have been here previously have been as much edified as I have, I am sure they will feel very thankful for the opportunity. I now only regret that I cannot bring a larger and richer contribution to the general stock of information which has been furnished, and will be furnished, but I will do all I can within the limits of the topic which is assigned me, and within the limits of the time.

In presenting the mission work of the Methodist Episcopal Church in the city of New York, it is proper that I should recognize and refer to the oldest organization with that object in view ever formed within our church in our city. It is the Ladies' Home Missionary Society. It was organized in 1844. During the first year of its history it was instrumental in planting and nursing into self-support three churches. In 1850 the good women who controlled the organization had their attention called providentially to the Five Points of this city, which was then the most degraded and dangerous locality in this metropolis. It was the understood resort and shelter and home of thieves, prostitutes, and drunkards, and highwaymen, and murderers. Those who have known that locality only within the last thirty years have no conception of what it was fifty years ago, or even forty years ago. I do not think there is a locality now on this island

so bad as that locality was when these Christian women commenced their work there; and they gave themselves to it with a devotion and a zeal and a firmness of purpose that I have never known excelled in any church labor. The results were very gratifying. They have never been tabulated; in the nature of the case they cannot be, and should not be. There is no earthly record of the work they have done. There is a record, I am sure, above. But this I know: there are many respectable Christian families in this community and in other communities, in church relations, whose fathers and mothers when they were children were rescued by these angels of mercy from the deepest depravity and a swift-coming, eternal destruction, and they were gathered into the fold of the great Shepherd.

The work goes on there. There is a very interesting Sunday-school there of five hundred children, made up of six or seven nationalities. Two hundred of them are children of Italians, nearly all of them born in Italy; there are seventy-five children of Polish Jews; and they are nearly all foreigners. There was a Bible-class of women there last Sunday numbering one hundred, and they were mostly foreigners. The regular church services have been maintained there in all these years, and in every year the Gospel has won trophies among those who inhabit that region. One can scarcely recognize the neighborhood; and I confess every time I go there it is to me an object-lesson. I say if the labors of Christian people, the influence of the Gospel of our Lord Jesus Christ, could change this neighborhood to what it is, there is no neighborhood on Manhattan Island where God's people may not feel confident that the Gospel will work reformation and renovation. (Applause.)

I, of course, do not claim for these ladies that they

have been the only instruments employed there. Other religious organizations have worked there, and other missions have been planted there, but they were the pioneers.

I ought also, perhaps, to say that the five German churches of our denomination in this city are connected with a German Conference, to which a proportion of missionary money is given from our general missionary society, and they are doing a most important work. The German missions of our church in this country have been indeed a great God-send. Converted, they are among the best people we have. None could be better and none more orderly. The same is true of the Scandinavian church that we have in this city.

Now, aside from this, all the missionary work that is done in this city by the Methodist Episcopal Church is under the patronage and control of the society I represent, the New York City Church Extension and Missionary Society. It is a long name for a short life, but that is the name of it. It was organized in 1865. It will perhaps surprise some to whom I speak this afternoon when I say that in all the one hundred years in which Methodism has existed in this city, no church of our denomination ever formed and sustained a successful mission. Colonies have gone out from our churches and formed new churches. In several instances Sunday-schools have been organized outside of the church school. In one instance, and I think in only one, a pastor was appointed expressly to develop a Sunday-school into a church; but before the church was organized the enterprise was abandoned.

So that when this Society was formed it found a few poor struggling Sunday-schools to administer on, with no money in the treasury and no properties of any

kind. In the twenty-three years since its organization it has established and helped to bring to self-support a number of churches that have been deeded to boards of trustees. It still holds possession of and controls over twenty churches and chapels that are estimated to be worth anywhere from three quarters of a million to one million of dollars. They have a membership of over three thousand. If we add the membership of the churches that the Society has planted and that have become independent, it makes a membership of nearly five thousand : or, to put it in other words, the membership of the churches established by this society represents about the whole growth of Methodism in this city in twenty-three years ! However little the work may seem, then, to the general public, it has been of great consequence to our denomination.

This Society has had for a very prominent object, as the suggestion I have made will show, what we term church extension—the planting of new churches that we expect to be self supporting. I am very sorry to say that I cannot report any great progress in this direction for the last two years. The truth is, these years mark a period of great disaster to our denomination, and especial disaster to this society. Several of our most prominent and generous laymen, men who gave not only money, but countenance and influence, to every well-planned enterprise, have been taken from us. Among them was one who rose above the rest—a leader, a man of large brain and larger heart—when he led many followed—Mr. John B. Cornell, who was for sixteen years President of this society and who devoted himself to its interests, though a busy man and a business man, with a faithful devotion that could not be excelled if he had been a hired agent and had no other employment.

He gathered money with great facility. He scattered it with a liberal hand. He gave away in the last twenty-five years of his life more than a million of dollars. Fully one third of it was given toward the erection of Methodist Episcopal churches in this city. I would to God he had a successor. I believe God will raise up those who will make Methodism now and here what it has been in the past, historically, a fair representative of the most aggressive form of Christianity. Methodism is aggressive, or it is nothing. It is evangelical, or it will die. It was born in a revival, and it can only be kept alive by revival. There are a great many enterprises—I say a great many,—quite a number—that are now only ideal. I won't pause here to state what they are. They are only waiting for some generous heart to materialize and make them real. I believe the work will be done.

I speak this not because I think I have any overweening anxiety about the honor of my denomination, but because I recognize the truth that Methodists have a real, though an undefined and an undivided interest in the great work of saving the city, and I am very anxious that the Methodist Episcopal Church should do her full share. We look outside and we express anxiety about the adverse influences ; and I sympathize in it. The tide of immigration, the bad elements that are thrown into our midst, the influence of Romanism, and the indifference of a great many who would no doubt feel that they were slandered if they were not called very good people ; I admit the force of all this, but I am very well persuaded that inside the Church is a greater difficulty and greater obstacles. I do not know much of other churches, but I am firmly convinced that the Methodist Episcopal Church in this city has more latent power than she has ever exhibited. I mean, that she could

double her gifts, and double her labors, and double her works, and thereby double her numbers. Of this I have no doubt at all.

The truth is, it appears to me, that all the churches in this city should feel that the time has come for a forward movement and for a great improvement in methods. I think I reverence the fathers and have respect for law and order—church law and order I now mean—and for everything that is good, but I am convinced that the time has come when methods must be changed. A merchant not long ago said to me, “Oh, how times are changed! When I commenced business I said to my clerks, ‘These goods are well bought, and now they are half sold;’ and I felt that when I stocked my store with attractive goods at reasonable prices, the people would come and buy them. But now,” said he, “I have drummers all over the land, and I have drummers in Europe hunting up customers, inviting them to come and buy the goods.”

I don’t know that this has anything to do with church affairs, but one thing I do know: the churches of our denomination that a while ago were thronged and crowded are now half empty. I do know that whereas the people were drawn to the church to hear the Gospel, now they don’t come. It matters not how eloquently the Gospel is preached, it matters not how attractive the church is made. They don’t come.

I was profoundly interested last evening in the very able paper read by Archdeacon Smith, in which he discussed the unwillingness of the poor and the unchurched to come into the church. I think he said, truthfully, that they were to blame. I have no doubt of it. I cordially assented to every word. But then I thought at the same time, it is not the question who is to blame; the question is, how to save these people. The question

is, not what they ought to do, but what can we do to persuade them to do what they ought to do. It was one of England’s great commanders who on the eve of a great battle said to his men, “England expects every man to do his duty;” and a wag is said to have remarked, “Then England is very foolish, for however England might desire that every man should do his duty, England ought not to be such a fool as to think that every man will do his duty.” We cannot expect people to do their duty, and it is not a question of duty in this regard, it seems to me. It is the question, how we can save these people who are not willing to be saved; how we can bring them into the churches when they are not willing to go. I know what they deserve—to be let alone. But perhaps some of those who were brought up in Christian homes and nursed under Christian influences recollect how somebody persuaded them. I recollect how I was persuaded when I was a little boy. I didn’t want them to talk to me, but they persuaded and persuaded until they persuaded me to be a Christian. And I apprehend I speak to a great many who were persuaded in this very way. If they had not persuaded you and spoken to you again and again, you would never have become a Christian. So, I think, we must deal with these people.

I was also very much impressed and strengthened in my own convictions by the remarks that have been made here about the importance of keeping churches open. I passed a grand church not long ago, that I had not seen for years, though I had occasionally been in it in former years, and I saw over its door the notice, conspicuous among other notices, “This Church is Open. Come in and Rest.” It looked so inviting that I opened the door and went in. I found a number of other people there.

I wonder whether all our churches ought not to be so labeled. I wonder whether there ought not to be, wherever it is possible, some one who can point those who come, at any hour of the day or any hour of the evening, to the Lamb of God that taketh away the sins of the world.

Now, I have no doubt that there is a large contingent that would not come. I think we have got to go out for them. from house to house, from room to room, from street to street. I think we have got to find them wherever we can find them, and talk with them wherever we have opportunity.

My time is flying so rapidly that I want here to notice, before I sit down, a new agency which is afforded by the authority of our last General Conference, and the initiative is taken by the Society I represent in establishing in this city a house of deaconesses. In the order of our church, now, a deaconess is one who is to minister to the poor, and visit the sick, and pray with the dying, and care for the orphan, and comfort the sorrowing, and save the sinning. She is to give herself up exclusively to that work, abandoning all other occupations. Before she is entitled to a certificate, she must have passed an apprenticeship, if you please, of two years, which it is supposed will be years of instruction for her special work. She takes no vows. She is at liberty to leave whenever she pleases. She is subject to an examination at the end of two years by a board appointed for that purpose, and every year her work is to pass under the review of this board, and it is essential that it should be reviewed in order that her license should be continued. She will wear some garb to distinguish her, so that when she goes into the wretched hovels of this city it will be a safeguard to her.

I think it is settled that Christian women can go anywhere in this city. They can go into any haunt of vice, they can mingle among publicans and harlots, and their garments never be stained, and they can bring to the house of God and to the arms of God people that nobody else can bring. We have felt the great need of this agency in our church, and if the thoughts in my mind are carried out—and I pray God they may be—every church will have one of these deaconesses. I wish every church might have two or three of them.

I must hasten, in the five minutes that is left me, to speak of a branch of work which hitherto has not had much of the attention of our Society. Within a year past, beginning with the 18th of last December, less than a year, what we call the Battery Park Mission was opened at 27 State Street: and the work has been entirely among immigrants. We have there two missionaries; we have meetings there all day, and meetings every evening. That little chapel is always open, and the missionaries go into Castle Garden, meet the immigrants, and invite them to their chapel. Now, as the practical result of that work—I know the figures will sound very large, but I want to say I have examined them, I have interrogated the missionaries to make up my statement; I did not want to be responsible for improbable figures—in less than a year 222 immigrants have been brought to God by a profession of faith, and 577 have had lucrative employment found for them. Of course, this is, after all, but a fragment. The field is comparatively unlimited, half a million landing in a year. Dr. Schanfler said yesterday that we did not want any more brick and mortar below Fourteenth Street. Now we do want a mission house down at Castle Garden. I feel that it is almost a necessity with our denomination. I feel that we could employ five or six missionaries,

speaking five or six different languages, and I believe that the work would be most profitable in the number of members enrolled in our church, and of sinners brought to God, and wherever they go carrying with them the influences of the Gospel.

A Chinese mission was formed last May on the corner of Seventh Avenue and Twenty-third Street, where we have between thirty and forty young men that seem to me to be as interesting as any other thirty young men I know. Seven of them professed to be Christians. They were of necessity crowded out of the church basement, where they had partial accommodations. They outgrew it, and they are outgrowing the rooms where they are. I firmly believe they ought to have a pastor, and I believe it would be for the glory of God to build up a Chinese church there. I am persuaded it could be done if we had the means of doing it. A French mission we have also established at 58 Third Street, and there seems to be prosperity. I am told by the pastor that, while the congregations are small—there were over fifty last week—there are seventeen of them that, so far as he could judge, are sincerely seeking Christ.

We have the beginning of an Italian mission, which now meets in the chapel of the Five Points Mission of our church, and fifty, sixty, or seventy are attending its services.

We have a mission, opened still more recently, a few weeks ago, at No. 58 Little Twelfth Street, which is among about as rough people as you could find. The hall is crowded. Several have already professed conversion, and several more are seeking religion. Dr. Stone, who has charge of this particular work, thinks that he can very soon open other halls, that he can place them under the patronage of churches, and very soon have

them on every side. I certainly hope that this may be the case.

I was asked to speak of the difficulties in the way. There is one difficulty which I think embarrasses us all. This problem of city evangelization has not been solved. We have not yet found out the way to reach the people. I doubt whether we ought to work under any one plan. I find each church has a plan somewhat different from all the rest. I find a great many differing views in our church; and I find one difficulty which troubles me more than all the rest—a want of interest in the church itself; a feeling either of discouragement that the thing cannot be done, or a feeling of indifference in regard to these great outlying masses. The people come to church and have the seats well cushioned, pay the pastor and the sexton and the choir, contribute to the general benevolence of the church, and think that the work is done. They listen to the sermon, go home and kiss their children and send them to the Sabbath-school, and thank God for another Sabbath and for another day's duty done.

Oh, my dear friends, how much we need a baptism of the Holy Ghost that shall make every living man and woman who is a Christian feel that he or she has something to do towards saving this great multitude outside. I believe it can be done. Why, I remember this city when it was a law-abiding city and when it was a God-fearing city and Sabbath-keeping city. I remember when a chain was stretched across the street at every church, and no vehicle was allowed to pass, and every place of business was closed except the fish-market; and I remember when the streets on Sunday were occupied in the morning chiefly by those who were going to the house of God to worship. I believe that day

will return in this city. (Applause.) I believe in its future: not only its commerce, its literature, and its art; I believe that God himself will come here in power, and will open the hearts of his people and will show them just what their work ought to be.

I remember reading somewhere that a British ambassador on one occasion said to Frederick the Great: "England, by the help of Almighty God, will stand by Prussia." The monarch turned and said, "Ah, I didn't know that England had an ally of that name." "Please your majesty," said the ambassador, "He is the only ally England has to whom she never sends subsidies, and who never broke faith."

Almighty God is on our side. We have his promises and his word, and we therefore ought to take courage and believe that this great work which we have to do will certainly be done. (Applause.)

THE CHAIRMAN: We will now have the very great pleasure of hearing an address on the Presbyterian Church Extension Society, by one whose name, whose form, and whose face and voice are so familiar to the good people of the city of New York that I shall not introduce him—Rev. Dr. Hall.

PRESBYTERIAN CHURCH EXTENSION SOCIETY.

BY REV. JOHN HALL, D.D.

My dear Christian Friends, I shall, first of all, say a word about my own position; then a word about the position of the Presbytery; then a word about the position of the Church Extension Committee; and then, if there be time, a word upon the position of the whole question that is here before us.

First of all, as to my own position. I stand here before you as one of this foreign population, in relation to which a good many strong statements have been made (applause); and I only venture to ask you on behalf of this foreign population to take as kindly an attitude toward us as you can, and to think and speak as favorably of us as, consistently with truth, you can possibly do (laughter); and let there be no temptation put in our way, when we come to live among you, to think unworthily of the faith that you hold, in consequence of the things that we see in the life of the city, and in consequence of the things that we read in your daily press.

Now, I would like to express my own conviction, and that would be against any despondent tone in relation to this city of New York in its religious life. (Applause.) I have lived here for one and twenty years. I have been in the Presbyterian, in the Congregational, in the Baptist, and in the Methodist churches as preacher and

as hearer, as some of these brethren have been from time to time in the pulpit I have to fill. I can truly and honestly say here that, as far as my observation has extended, religious life has never been in so good a condition in these twenty-one years as it is in the year in which we are met together. (Applause.)

I should be very sorry if the press or the general public took up the notion that we are gathered together here because we are despondent and cast down and had the feeling that we are a forlorn hope, vainly struggling in a cause that is passing from our hands. That is not true to the truth of things, and we must be grateful to God for his goodness and his grace, and trust him while we work in the time that is to come. (Applause.)

Now, I want to say a word, in the next place, in relation to the Presbytery to which I belong. It has forty-eight organized churches. It has twenty-eight missions, quite a number of which are practically churches in everything except name, making seventy-six in all. And then, as you know, there are two other bodies of Presbyterians, excellent people, in the city, with eleven churches; making together practically eighty-seven in the city. These churches, I venture to say, are among the most liberal contributors to the objects of general benevolence throughout the city. There was, for example, organized many years ago an undenominational city mission. Other branches of the Church from time to time saw it good to organize their own agencies, and we don't blame them for that; but we have been standing by that original organization and doing the best that we can, contributing, I venture to think, four fifths of its maintenance, while prosecuting our own work upon the lines that belong to ourselves;

and God has blessed the city mission in a very marked and eminent degree.

We have in the churches of the Presbytery 21,367 communicants. We have 23,059 Sunday-school pupils in connection with these organizations. Last year these churches contributed to the great cause of home missions \$135,000; to the cause of foreign missions \$72,000; to other aggressive work on the part of our church they contributed \$76,000. So that from this Presbytery there went \$283,000 to the great work of our church; and there went \$94,000 to forms of benevolence that are not directly under church supervision; making the sum of \$377,000, much more than all these churches have had to pay for the maintenance of their ministry, the preservation of their church edifices, and the keeping up of their life as congregations.

Now, I mention this in order that it may be in some degree an explanation of the comparatively small work that is done by the Committee on Church Extension in connection with the Presbytery. I have been in connection with that committee for some years, and I shall speak in rapid detail of what has come under my own eye during that time.

We found a good pastor, with a congregation of French worshippers, accommodated in the chapel of the University, without any building. There was a church building that happened to be vacant; we procured it for them, and they are in it as a church of their own; and I do not remember ever spending a pleasanter Sabbath evening than on that night when I had the privilege of meeting with that well-organized, spiritual, and useful French congregation, when it found itself for the first time occupying a building that belonged to itself.

In 113th Street, some years ago, we set up the begin-

ning of a Christian congregation with a modest building. There are 267 communicants and 400 Sunday-school scholars, and it is necessary now to move in the direction of a greater and better building.

In East Harlem there was a church building in danger of being lost. It was taken and a minister put in it, and a good and useful congregation is going forward there with its work.

A congregation of Bohemians had been gathered together, was organized into a church, a minister was settled over it, and a building has been provided in which it can do its work, and it has already 105 intelligent communicants.

In Eighty-fourth Street the Knox Church was started. It has a room in the meantime and ground on which to build. It has a good minister and 250 communicants and 615 Sunday school scholars.

The Church of the Redeemer is ministered to by a highly educated churchman. It has 130 communicants and a very prosperous Sunday-school.

In Prospect Hill there is a church in connection with our committee that promises well, though it is not provided with its place of worship.

About a year ago I was taken up to the West End to inaugurate a Sunday-school and preaching services. There are there 200 communicants and 250 Sunday-school pupils, and the ground has been selected on which to locate.

In Fifty-first Street there was another church in peril some two years ago. The peril was averted, the church secured, and there is a minister at work maintaining two services each Lord's Day.

These are specimens of the ways in which we have been trying to prosecute this work. By a special effort

we obtained at a meeting last year about \$75,000 towards building and other purposes; but we have not an income of more than twelve or thirteen thousand dollars per year. Everything is done under the care of the Presbytery. There is no such thing as a man starting on his own account, collecting money, and doing the best he can, with nobody behind, and no guarantee that the best use will be made of the money. Every dollar that comes into our hands is guaranteed, as far as human agency can guarantee it, to be devoted in one form or another to the work for which it is intended by the donors; and if I am speaking to any good brethren here who had the advantage of being trained upon the Shorter Catechism and have some thousands of dollars that they don't know what to do with, I venture to say, on behalf of the committee, that we shall be extremely happy to be trustees in that particular matter.

Now I come to the last matter, of which I ask leave to say a word or two. I only am responsible for the statements, and it is possible that they may not agree with the views of some who listen to me; but let them go for what they are worth, just as has been the case with other statements made. We must take care that we do not seem to reflect upon the churches, as if they had been signally failing in doing their duty.

Some years ago I ministered in a church just across the way from here, but we moved up-town. Why? The most of the people had moved up-town. What would have been the use of our staying there, with the people elsewhere, in a building comparatively empty, and with many good, useful churches around about us? We moved up with the people. They owned the building down there, and they sold the ground, giving the material to another congregation, and erected one double

the size of that in what is now called comparatively "down-town." And the same thing is true in relation to many other organizations. Let us have it in mind that we have not established churches here, or endowed churches; and what we are to do in the way of practical charity is one thing, and what we are to do in the maintenance of a healthy congregational life is another thing. It appears to me that there is a certain amount of money invested, *wasted* upon what might be described as free-lance benevolence, when in all our great cities, individuals start an appeal to sentiment, and there is no organization behind them, there is no counselor, there is no organic life, and when they pass away, in many instances their work absolutely passes away. Reports of these are continually coming, with hundreds of converts, and I declare here publicly that I many a time wonder what becomes of all these converts that are thus reported to us. We have to take care that we put our money into channels where it will be taken care of, and where, no matter who lives or who dies, there will be a spiritual corporation behind it, responsible to God for its duty, and making the best use of the means put into its hands.

I say, again, that the church life, rightly maintained, is the best reforming agency you can have anywhere (applause)—the churches, with God's ordinances, with "the Word, sacraments, and prayer," intended and adapted to edify saints and to seek sinners and to bring them into the Church. And as a general thing when we make the most of the church, the most of the family, and the most of the state, God's three institutions, we are following up upon a sound basis that society, the benefits of which we wish to uplift and extend all around us.

Now, the tendency—I speak only my own thought,

and I do not pledge anybody on the platform to agreement with it—my own thought is, that the tendency is far too much in our time to divide up virtue into slices, and vice into segments, and appoint little companies and regiments to toil, one with its slice, another with its segment, and we waste energy and resources upon these methods. God's way is to make a tree good, and the fruit will be good; not a twig, not a branch of it, but the tree; and the fruit will be good. God's grace, that bringeth salvation, teaches us that, denying ungodliness and all worldliness, we should live soberly, righteously, and godly in this present world. Let us have living churches, with spiritual members, breathing the atmosphere of love, of consecration, who by their lives, by their labors, by their personal influence, by their example, purify the atmosphere and lift up Christ. And Christ, when lifted up, draws dead souls unto him, and in coming to him they get life and peace. (Applause.)

One other thing only shall I venture to say, because I apprehend the time is nearly over. There is great need of seeking to cultivate among the people the spirit of self-reliance and self-respect and self-sustenance. There is danger of our bringing the benevolent element into our Christian work in such a way as to defeat our purposes. Suppose I have a Sunday-school down-town (and there are three mission churches in connection with the congregation I serve), and that the minister were to intimate to the children of a rival Sunday-school across the way that all the children who come to my Sunday-school, can count upon a turkey apiece at Christmas. Suppose I do that. I am demoralizing the children. I am demoralizing their parents. With the best intentions, no doubt, I am cursing the community.

I remember quite well the lesson taught me when I

was a minister in that foreign region, Dublin, in Ireland. I went to see a poor man who was seriously sick. His wife was not of the Presbyterian faith, and she did not want me to go, and she assigned some reasons, and lost her temper, and then she said (and when she said it I tell you she voiced the opinion of a good many people demoralized in our great cities), "It seems to me that what yez are all after is to fill yer churches."

Now, I say we should try to dispel that illusion, and to make men and women feel that what we want is that they shall come to Christ, and that then they shall avail themselves of the means of grace that Christ has given, as these are outlined in the New Testament and uplifted in the organic life that he gives to his people. Then we keep the family together, father, mother, sons and daughters, teaching them together to fear God and keep his commandments, guarding them against the multitudinous snares and temptations to which they are continually exposed. And, say what we like about it, when we have taken a family and trained and educated it into the right spirit, it will come away from the vicinities in which vice and drunkenness and open sin are continually showing themselves. "Evil communications corrupt good manners," and those families don't want their children to be under those influences. They break away, and we must not blame them because they do it. But we must try to teach them that they are to try to get places of worship, ministers, means of grace upon the plane of their own homes—not every one of them a Fifth Avenue church, but all of them a church to which they give their money, to which they give their attention, to which they give their sympathies, for which they give their prayers, to which they give their means and their labor. And such churches on the earth become God's

own methods of preparing immortal souls for the Church triumphant in the glory that is to be revealed. (Applause.)

THE CHAIRMAN: I am sure you will all be greatly interested in the address on the New York City Mission, by the Rev. W. T. Elsing, one of the industrious, efficient, consecrated missionaries of the New York City Mission and Tract Society.

NEW YORK CITY MISSION.

 BY REV. W. T. ELSING.

Ladies and gentlemen, I shall speak to you this afternoon very briefly upon the past history, the present work, and the future needs of the New York City Mission.

The New York City Mission is a very venerable institution. It is over sixty years old. It was at one time intimately connected with the American Tract Society, but in 1827 the people of New York City determined that New Yorkers ought to look out for the spiritual needs of their own people, and so the City Mission Society was organized for the purpose of spreading evangelical religion and sound morality in this city.

In 1829 the New York City Mission determined to put a religious tract in every home. The work until that time had been to supply the markets, the humane and criminal institutions, and the shipping of our city with religious tracts. In 1829 the fourteen wards in this city were each placed under a superintendent. The superintendent explored the ward and he called some friends in his ward around him and divided the work into so many districts, and each tract distributor became responsible for a certain number of families in the ward. In 1830 34,542 families had a tract left and prayer offered in their homes. Among all that great number there were then only 264 families who desired foreign tracts—showing that the population was then almost exclusively American. It was soon found that,

in order to do this work efficiently, paid agents were needed to take charge of the work in the different wards, and soon a superintendent was employed to keep the whole machinery in motion. So the work grew, and by and by they rented rooms in houses, where prayer-meetings were conducted. But renting rooms for churches was not wise. Sometimes the landlord raised the rent; sometimes he turned the mission chapel out on the street because he could not get the rent that he desired. And so the next step was, property was secured and the missions were carried on in their own buildings. That was in the year 1866, when the society became incorporated. The mission people were sent, after they were converted, to the churches which might be nearest and where their inclinations might lead them.

So the work continued to grow until, for various reasons—one was the churches going away from the lower part of the city: another, the difficulty that we had in making the people that we converted in our missions leave those missions and go to the churches; for we found that they would rather stay in the humble mission-room where their souls were born again, than to become worshipers in the finest churches—so in 1867 the Society retained missionaries through the various evangelical churches, and the sacraments were administered in the mission chapels.

So much for the past growth of our Society. It has been a natural and gradual growth from the very beginning up to the present time. The Women's Branch of the City Mission became associated with the New York City Mission in 1829, and these two societies have been working side by side loyally ever since. At the present time these societies are working together for the promotion of evangelical religion and sound morality in this city.

Now, I desire to speak to you of what they are doing at this present day. We have these churches, where the gospel is preached in three different languages. Two of these churches are German churches, intimately connected with our English-speaking churches. The fathers and mothers that do not understand the English language are in the German church, but in every case the children enter our English-speaking church.

Then we have three day nurseries. We had to preach the funeral sermon of too many children who fell off the upper balconies, or dropped out of the windows, or were burned to death while their mothers went out washing and earning their living, having locked their children up in their own room. The nurseries are in a very flourishing condition at the present time.

Then we have three circulating libraries. The smallest library contains less than 2000 volumes, and yet last year upwards of 12,000 books were circulated, and the librarian told me that four out of every five boys that came to that library asked for United States histories. (Applause.)

Then we have a training-school for missionary women, where instruction is given in the Bible in the German language, and in practical work. We have a beautiful home for the missionaries at 129 East Tenth Street, near St. Mark's Church, where the unmarried missionaries who come to us from distant parts can find, after their hard toil, a pleasant home and the comfort that they so much need.

And we have in our churches a large number of organizations. There are the burial societies, of which we have three. When a workingman dies, if he has been sick for some months, there is no money to pay for his funeral, and therefore we found that we had to organize burial societies.

For the same reason we organized in the churches several societies to help the sick during their days of illness. Then there are mothers' unions for the purpose of helping the mothers to train their children properly. Then we have "Helping Hands," where women are taught to sew.

Then we have four children's missionary societies; because we believe in the principle that the doctor has just enunciated, that we must do clean work, and therefore we do not call these societies by any other name than children's missionary societies, although for the purpose of teaching the little children to sew. Each one has to bring a penny to pay that day, to be given to those poorer than themselves, and the garments which they make are also not for their own use, but they are given away.

Then we have under our church to-day fifty-three paid agents—fifty-three workers. A large number of these are the missionary women; and these missionary women are not engaged in working in the churches of the City Mission alone. Many of them are working in connection with other churches. Some of them are in fields where they cannot work directly in connection with any one church, but are working for two or three churches, whichever might be nearest to them.

Now, I cannot speak to you about all these different things at length. The church is the center of all our work, and of that I shall very briefly speak to you.

We have put up, first of all, beautiful churches. One of our buildings has cost \$140,000; another is at present worth \$80,000, and another \$40,000. First of all, a beautiful, attractive churchly building. Secondly, these churches have been planted where the greatest need was. No men have ever sought more diligently for hid treasure than the men who planted these churches have

sought for the place where the greatest need was in the city of New York.

And then we secure the very best ministers that the limited salary at the disposal of the Executive Committee of the New York City Mission allows.

Then we have free seats and we have good music ; we have a hearty welcome. And now you think we should get the crowds, don't you ? I am sure that some of you think that our churches were immediately filled. But they were by no means filled. Therefore some of you who have been finding fault with the ministers of this city for not preaching what you are pleased to call the simple gospel, are wrong. And some of you who have been clamoring because we have rented seats in our churches, you, too, are wrong. That is not the real and only cause why the people have not come into the churches. And some of you who say that it is all the fault of the rich people, because they do not extend a welcome to the poor when they come into their churches, you, too, are wrong. If we did nothing more, if we had nothing more than simply this which I have told you, we might toll our bell and we might preach our eloquent and stately sermons, and still we would not have the people.

What else, then, shall we do to bring in the people ? There are several things. I once had such a crowd as perhaps never stood around any church in this city, a few months ago, because one of our mission girls was murdered by her own father, and when the papers said that the funeral would take place Sunday afternoon, the people came pouring out of their tenements and came rushing along the streets ; they went for that church like a great flood ; and when it was instantly filled, three thousand people were gathered outside, trying to get

into the church. Now, if you could have a sensation something like that every Sunday, you might have a crowd. (Applause.) If I advertised in the papers that I would preach a sermon standing on my head instead of on my feet, I should have no trouble in securing a crowd. (Applause.) And if we should do that which some of you think would be far more reasonable—advertisement that we would henceforth give a stereopticon exhibition, a magic-lantern performance, every Sunday night—we might then attract a large number of the religious tramps, sheep that stray away from their own folds, to come to our service, not so honest, but more sensational. (Applause.)

But, my friends, we must remember that a crowd is not a church. A crowd is no more a church than a mob is an army. If we want to get the people, it is not enough to do that. We must first get our people. Then we must hold our people, and then we must mould them. And how shall that be done ? There is only one way to do it, and that is Christ's way, that is the Pauline way. We must go to the people, we must teach them, we must find them out, and that is the hard work ; that is the very hard part of it, and that takes labor, that takes toil and patience, and for this purpose we must have missionaries who shall go into the homes, who shall teach the people, who shall sit down with them and sympathize with them and find them out ; and some of the best men that we have in our city mission churches are men that we have diligently searched after, not for weeks, but for three and four years ; and when we once get these men to enter our churches they almost immediately are brought to the Lord Jesus, and they become our best men.

Now, this is our method and the only rational method,

and the results have been most gratifying. We have to-day, notwithstanding all the discouraging circumstances, notwithstanding the fact that our people are graduating from us, passing away, the very best of them, as fast as the students graduate from a college—we have to-day men in various churches bearing office; we have to-day, at this present moment, young men in the various institutions preparing for the gospel ministry. We have men living in the suburbs of this city, and in various parts of Brooklyn, who have graduated, as it were, from the very depths of the slums, and we have brought them to Christ and to a better life, and they have left us. Notwithstanding all that, notwithstanding the fact that right here in this city there is a persecution as cruel and as bitter in many a home as ever was in the darkest age of the Church, with none of the glory of martyrdom to cheer it; notwithstanding that fact, we are holding our own, and our city mission churches are stronger to-day than they ever have been before. We have trained them to self-government; we are training them in self-teaching. Our Sunday-schools are taught by our own mission people. In one of our missions we have a most flourishing Chinese school, that is carried on by factory girls all taken from the very poorest parts of our city. We bring out the people. We tell them to give to us instead of our giving to them. We do clean work, and one of our city mission churches last year raised over \$3000 towards its own support, and two others raised over \$2000. And let it not be forgotten that the poor Italians, out of the depth of their poverty, raised \$250.57 to carry on their own work. (Applause.)

Now, my friends, I desire to make a plea, not for city missions, but for every pastor who is engaged in work similar to our own. We have certain needs that must

be met, and as this is a conference where plain speaking is desired, I tell you that I want you to help us in getting more cleanliness among the people. We need Croton water as well as the gospel, because the Croton is intimately connected with the morality that our City Mission was started to promote. There are in London twenty-five baths and wash-houses. Some of those wash-houses are not only self-supporting, but some of them have receipts over their expenditures of more than \$3000, according to their recent reports. What we must have—and we must have it for the men who will not come for purely religious purposes, in some of the most densely populated localities of our city—we must have a bath, where there shall be a room as large as this, filled with pure, clean water, where the workingman may plunge in, and then he will find that there is something which is better than all the rum that can be given to him. Last summer I noticed that our docks were filled with young men that jumped off lumber piles and dumping scows, at the risk of having their clothes stolen, for the purpose of coming in contact with clean water; and many of those fellows took their last bath in September or October, and they will not bathe again until next June. Give us in this city at least one bath, where a man can have a good swim for five, ten, or fifteen cents, and I believe if some rich man would open such an institution it would immediately become self-supporting. (Applause.)

And then we must have refuges. Some of us have 287 saloons in our parish and not a single reading-room. Now, it is not a good thing for a man to be in a church seven nights in the week. He will become weak somewhere. What we want is to develop the whole man, and we must find a place where these fellows can go,

other than the street corner. Home is the sacred refuge of our life; but there is no home for a great many men in New York City, and we must provide a place where our converts can go; where they can be gathered; and I think that if a bath was started in this city for the workingmen, the club-room and the reading-room should be so attached to it that they would afford shelter to those poor fellows who are trying to do right under adverse circumstances. 287 saloons right around our little church, with not a single place where a man can find refuge and quiet from temptation, except in those very saloons! Give them something better and they will choose it. They are not such fools as some people imagine.

Then there is something else that we want. We want some movable missions. We have got beautiful churches now, and we are doing a grand work. But those churches in some respects, for some of our work, are quite too fine. (Applause.) And what we must do now is, we must go right into the tenement-houses. One of our missionaries went through a tenement-house a few days ago and found in one house 200 little children. In that tenement-house there were three saloons. Now, there are probably a thousand people living in that house. We must go right into that house and rent a room there that will hold fifty people, and we must sing the gospel to them and preach the gospel to them every night in the week for two, four, or five months, and then we must say to them, "Now, dear friends, we are going to leave you, for we must go to other parts of the city, and we will take you—you that love God, you that have found him here—will take you to our central station. We will take you to our beautiful city mission church." And then we will go elsewhere; and we ought to have in connection

with every one of our city missions and every one of our down-town churches a mission station. We ought to go in the rear tenement-houses, in the very worst rooms, and put up rough benches; make them as unattractive as possible, because that is just what some men will go into who would not go to church; and then we must bring them out of that; not continue there; not multiply those poor little struggling missions, but simply have them as feeders for the home church, for the central station.

There is one more thing, and then I will no longer weary you. We want immediately at least one hundred—I was going to say five hundred, but I dare not—ladies. We want one hundred Christian women to begin to-morrow to go right into the homes of the people and to work. We want those women to work under the magnificent generalship of our wonderful Superintendent of the Women's Branch of the City Mission (applause), so that every pastor who wants a missionary assistant can have one by simply writing a few words to Mrs. A. R. Brown, at the Bible House.

Now, how do we bring the people into the church? It is by going to them. We have received during the past few months a number of people who never could walk to the church, because they lay with broken backs upon their beds. We have taken people into the church who were so old that they could no longer walk. I baptized with these hands an old man—an old American, eighty-five years old—in the name of the Father, the Son, and the Holy Ghost, and then I had a few members of the church around me, and we received that old man, saved by the abounding grace of God, as a member of the Church of Jesus Christ.

Now, my dear friends, we will not be able to get such

people into the church. They cannot walk to our church. We must find them out. We must not be satisfied until every block in this city, every tenement-house family, shall have a Christian counselor in the person of some refined, educated, Christ-like woman, who shall be their counselor and their helper. (Applause.)

My dear friends, it will not be many more years before you and I will close our eyes forever upon all that this world esteems most precious, and then, as some of us lift up our eyes in that other world, I believe there will be some here who will see thy Master approaching them, and he will say to them, "Well done, thou good and faithful servant. Thou hast been faithful over a few things; I will make thee ruler over many things." And then perhaps they will say to him, "O my Master, why dost thou honor me? What have I done and who am I, that I should thus be honored?" And then he will say to you, "When I was lying, poor and sick, in the dark bedroom of some tenement-house in New York, lying there in the person of one of my disciples, you came into that dark bedroom. When I was sick you visited me; when I was thirsty you gave me the cup of cold water. In my loneliness you gave me comfort." And then perhaps you will look up to him and you will say, "Lord, I was never in the dark bedroom of a New York tenement-house in my life. When saw I thee lonely? When saw I thee cold, and naked, and hungry?" Then he will say to you, "My child, you could not go to the tenement-house yourself, for your position in life and your many duties prevented you from doing that; but your heart was full of love for me and for my disciples, and you caused another to go and take your place. Well done. Enter thou into the joy of thy Lord. For

inasmuch as ye have done it unto the least of these, ye have done it unto me."

REV. DR. STRONG: It is a matter of great regret to all of us that the Hon. Chauncey M. Depew is unable to be present and address us this afternoon, but Mr. R. Fulton Cutting, who is a vestryman of St. George's Church, which is doing so much to exemplify the uplifting power of Christianity, has consented to speak upon this subject.

CHRISTIANITY AS THE WORLD'S GREAT UPLIFTING POWER.

BY MR. R. FULTON CUTTING.

I have been given a subject here this afternoon great enough even for the magnificent capacity of that one whose absence we all deplore and whose presence I can most ineffectually supply.

I am speaking to an audience who do not need to be convinced that Christianity is the great uplifting power of the world. I know you are persuaded that in Christianity there is an answer to every issue that confronts society, and while it has been on trial for 1800 years and has not yet evolved the commonwealth of Plato out of the comparative inhumanity and barbarism of the Augustine age, yet we look about us with thanksgiving as we see our enlightened public institutions, and recognize in our civil, social, and domestic relations the mighty influence which has been exerted by Christianity.

But as the apologist of to-day is met with so many specious objections when he attempts to claim for Christianity that gracious influence of which I have spoken, and which I am sure he has a right to claim, I shall not attempt an argument in defence of a power which in modern life is so manifest to those who have the eyes to see it.

It is, I think, very refreshing to look back, sometimes, to those periods in the Church's history when she most effectually manifested that gigantic power to uplift

groveling humanity, that made her superior to unfriendly criticism. There was one period, especially, from the contemplation of which I always come personally refreshed and hopeful. Let me say a word of it this afternoon.

The first decade of the age of Constantine was a time ever memorable in the Christian Church. You remember that, after his victories over Maxentius and Licinius, when he had settled himself firmly upon the seat of power, he cast about to discover what expedients of administration he might find to save from disintegration and ruin the manifestly decadent Roman empire.

On the one side he saw his pagan subjects, physically and morally wrecked. The old Hellenic cultus, with its contaminating Greek and Persian infusion, had lost all control over the conduct of the masses of the people. The rite of marriage was falling into disuse. The population was steadily decreasing in numbers, and of the children born into the world at that time an abnormally large percentage died in infancy from violence and neglect.

On the other hand, he saw whole villages and towns here, suburbs and quarters of cities there, occupied by a population that was called Christian, the members of a sect that his predecessors had in vain attempted to exterminate. He saw that in physique and robust health they were more than a match for their pagan neighbors. He found that the most enterprising and vigorous artisans were recruited from their ranks. He discovered that the most trusted servants of the imperial household were members of the despised sect; and above all, he learned that on the field of battle the so-called "Thundering Legion," composed wholly of Christian soldiers, was the very flower of the imperial army.

And so, with that wise foresight that marked the true statesman, he took Christianity and made her the coadjutor of his most memorable sovereignty. Immediately laws were passed facilitating the manumission of slaves, punishing infanticide, and condemning many of the shameful practices of that degenerate age. Hospitals and orphanages sprang into existence ; and the influence of Christianity made itself felt far and wide throughout that land, doing the very work that Christ did upon the earth, exercising the same gracious power, ministering to the same needs. For, as Jesus, going in and out through Palestine, touched with his healing hand the individual, so the Christianity of the age of Constantine touched an empire with the far-reaching wand of beneficent legislation and official philanthropy. That the virtue of this holy activity did not remain long unsullied, I know ; for the degenerating influences of courtly favor did more to emasculate the Church than the bonfires of Nero and the lions of the arena. But still Christianity had given her testimony, and that a mighty one, to the possession of the divine power that was able to lift a groveling world.

Again ; eight centuries ago the Normans crossed the British Channel and took possession of that fair island that was destined to bear so large a part in the history of the world. These men were nation-builders ; and while the historians tell us that they were not a people of any peculiar religious temperament, and, though nominally Christians, not particularly in sympathy with the sentiment and spirit of Christianity, yet they recognized in the Church the greatest conservator of civil order, and saw in her the strong right arm of every government that would have loyal and law-abiding subjects. And so their cathedrals and churches, their monasteries

and abbeys, rose up through that kingdom, and they laid the foundation of the greatness that distinguishes the England of to-day. They recognized a power that other men could not, because, as I said, they were nation-builders, and as they laid stone on stone of the cathedral tower, they were building for themselves a state which should last for ages.

The power in the Christianity of Constantine's era and that of the Norman conquest is the same power that is in the Church to-day, a power that we recognize in personal life, that we see in personal ministry, and that we believe to be still vigorous in our churches.

But we are trying to force it to exercise itself solely through the narrow machinery of denominational purposes. We are trying to keep the great stream within the straitened channels of ecclesiastical organization, and until we burst these bonds, until we harness our steeds together to the one great chariot, using still our own machinery, our own engineers, our own forces, but pulling together toward the great end, we shall never realize that which which might be accomplished by the Church as an undivided force. (Applause.)

But we are met very often to-day with the argument that Christianity has lost its power, that it has been so changed by secularization, self-seeking, and worldliness that its great Founder could not trace in its lineaments the features of his creature. Is it so?

Let us ask what was the testimony of Christ himself? You remember that when they came asking him that momentous question, "Art thou he that should come, or look we for another?" waiting for the answer that should declare his power and manifest his attributes as the expected Messiah, *he* did not bid them ask the virgin mother how he was born of the Holy Ghost at

Bethlehem of Judea; he did not remind them that he was of the house of David; that he had been called out of Egypt, according to the prophecies. He gave them, as I take it, no immediate reply, but turned to the suffering multitudes and ministered to their needs, and then said, "Go and tell John the things that ye do see and hear. The sick are healed, the lame walk, the deaf hear, the blind receive their sight, and to the poor the Gospel is preached."

Is not that the answer that the Church is measurably offering to-day? Not sufficiently, sometimes almost insignificantly, but still the answer. Let me try and explain my meaning to you, in a more perfect sense.

Suppose I meet one of these critics, who deny Christianity's inheritance of Apostolic power, up by the Central Park, and we walk together down Fifth Avenue. We have hardly traversed four blocks before we come to a spacious structure, surrounded by flower-beds and shade-trees—St. Luke's Hospital; and I turn to him and say, "The sick are healed." We go further down, to Forty-second Street and Fourth Avenue, and fronting us on one corner is the Manhattan Eye and Ear Hospital; and again I turn to him and say, "The blind see, the deaf hear."

Still further down in the line of vision on that street, there is the splendid structure for ministering to the structurally crippled; and once more I say to him, "The lame walk."

Then I must take him farther, alas, very much farther, and with more diligent seeking, to find those mission churches in which to the poor the gospel is preached. But there are some of them. I can show him a few well fitted for the work they have to do, adapted to meet the necessities of the people and to

minister to their wants, and so, however faintly, yet sensibly echo the Saviour's words.

That is the answer that Christ gave. The same power is working in us that was in him, and the time has come for a gigantic effort to be made to let loose his power upon the world, through the open doors of united effort.

Every tourist in Italy, when he goes to the beautiful city of Milan, though he has been there many times before, seeks at once the Refectory of the Church of Santa Maria della Grazie, that he may look upon that majestic fresco of the Last Supper, the triumph of the painter's art, the masterpiece of Leonardo da Vinci. Exposure and the dust of centuries have dimmed its once brilliant coloring, accident and early neglect have blurred its outlines, but the never-to-be-forgotten face of the Christ is grandly distinguishable still.

We look upon it and we know that the same face is visible among us here. We know it in our experience, we see it in our Church. The answer is going out, loud and deep, the Christ is in us if we would but see him, if we would but let him work within us the work of love which his power can accomplish. Energy and faith, enthusiasm and common-sense, charity and prayer, and God, will move the world. (Applause.)

Evening Session.

Morris K. Jesup, Esq., presiding.

Devotional exercises were conducted by Rev. Dr. Trainor, after which Mr. Jesup said :

“ You have had put before you in the most interesting way and glowing terms facts relative to the Christian work in this great city, and what the city needs. We are here to-night for the purpose of gathering up the seed that has been sown, and seeing if we cannot put it in some shape that will bear fruit. You will be addressed to-night, as you will see by the programme, on the Necessity of United Christian Work, by the Rev. Dr. Josiah Strong, who, above all men in this city, is probably the best equipped to tell you what this necessity is, and how best to overcome the difficulties that are in our way. We will then have an address by the Rev. Dr. Frank Russell, on House-to-House Visitation. That is the flesh and blood work that Dr. Schauffler so vividly put before us yesterday afternoon. And then the closing address is to be by Bishop Andrews, on the Latent Power of the New York Churches.

“ I have the pleasure of introducing to the audience the Rev. Josiah Strong, D.D.”

THE NECESSITY OF UNITED CHRISTIAN ACTION.

REV. JOSIAH STRONG, D.D.

Fellow-Christians, if any ought to dare to know the truth, it is we optimistic Americans. We believe so thoroughly in the future that we do not fear to look the present fully in the face. A man who has faith in God, and any appreciation of his own responsibility, wants to know the facts, and all the facts, that bear upon his duty.

And it is in this spirit that this conference has been seeking a knowledge of facts during these several sessions. The man who has faith in God will not be daunted or discouraged by the blackest facts. A discouraged Christian ! A man discouraged who has access to Almighty resources ! Why, it is a sight for angels to wonder at ! Men who appreciate their responsibility desire a knowledge of facts, that they may shape their actions so as to fulfill their obligations.

Far be it from us to depreciate in any way the work that is being done by the Christian Church. Our programme indicates that the committee which drew it believed Christianity to be the great uplifting power in the world, and surely the Church of Christ is the great embodiment of that power.

The Church is doing a vast work, but surely no one will deny for a moment that that work might be vastly

greater. If all of the possible and latent power of the Church were actual and active power, if every Christian man and woman were in dead earnest, surely the Church might do vastly more than she is doing. Therefore it is the duty of the Church to do vastly more than she is doing; and until the Church reaches the limit of ability it will always be appropriate to present truths calculated to provoke her to good work.

Hence the presentation of these facts in this conference. Some of them have been startling and painful. It appears that in 1880 there was in this city one Protestant church for every three thousand souls—not so large a supply as existed at that time in most of our great cities. Suppose, then, we take that figure as our standard. Since 1880 our population has increased about fifty thousand souls every year; that is, in eight years a city has been added to New York as large as Baltimore, a city of four hundred thousand souls. Now, to preserve our standard of church supply, simply to keep pace with the growth of population, not to make any advance upon it, we should have added to our evangelizing forces one hundred and thirty-three churches and missions, or about seventeen each year. But those forces have not been increased by seventeen during the whole period of eight years. They have not been increased by *one* church or mission during those eight years. As a matter of fact, while four hundred thousand souls have been added to our population, we have actually fewer churches and missions in this city to-day than we had eight years ago.

This fact interests me less as a fact than as a symptom; as a symptom it is indicative. It needs to be interpreted. I am not making a plea for the organization of more churches. As has been said and shown here on

this platform during the last three days, many of our churches to-day are not half full, and few of them are fully utilized. I am not making a plea for more churches as a present need. But the church is the visible representative of the religious life of the city, and is it reasonable to suppose, my friends, that that life is growing, while its visible representative is decaying?

When we remember that in 1840 there was one Protestant church in this city for every two thousand inhabitants, and in 1880, one for three thousand inhabitants, and in 1887, one for four thousand inhabitants, we have established a tendency; and tendencies are prophetic. You can project your line out into the future, and if that tendency remains unchanged you can tell where it will land us.

One of the leading papers of the city said last evening that the failure of the churches to keep pace with the growth of population indicated that the forces of barbarism are gaining upon us. Now, there are just three possible alternatives before us, one of which not *may*, but *must* be. Either this tendency will continue until our great cities (for New York is not exceptional) are heathenized, or this mighty growth of population will be arrested so that the churches may overtake it, or our churches will awake and arouse themselves to accept their responsibilities and enter the great door of opportunity.

Look at that first alternative. Why, my brethren, to accept that alternative is to despair of our civilization, to despair of our country, to despair of the Kingdom. To entertain it for a moment is disloyalty to Christ, to whom all power in heaven and earth has been given. And to base any hope on the second alternative, that of an arrested growth of our cities, is to forget the mighty forces

of modern civilization. The causes of the growth of cities are complex, but chief among them is the steam-engine, and until you can reverse the movement of this round earth and turn us back into the age of water-power and horse-power, the city is to continue to grow. It is characteristic of nineteenth century civilization.

We can accept, then, only the third alternative. The first must not be, the second cannot be, the third, therefore, *shall* be. (Applause.)

And, my brethren, there are signs that the Church of God is awakening. This conference is such a sign. There was another such conference held a week ago in Philadelphia; another one, a few days before that, in Baltimore. There is the sound of a "going in the tops of the mulberry trees."

And just here, my friends, do I find a powerful argument for co-operation, for united activity. In the cemetery of Trinity Church there are more bodies than there are men jostling each other on the adjoining walks of Broadway. There is no jostling in that cemetery; there is no friction there; there is no need that one recognize the existence of another. But suppose that on that broad walk men forget for one second that there are others about them, let each man imagine that he alone has the right of way, and in one instant you will have a dozen collisions. There will be confusion, loss of temper, loss of time, and loss of power.

Now, I venture to say that some churches are living together in peace *because they are dead*—if you will permit the bull. (Applause.) Stir them with a new purpose; give to them the urgency of a new life, and let them neglect for one moment to recognize the existence of each other; let them imagine that they alone have the right of way; let them refuse to come to a mutual

understanding, and to enter into co-operation, and there will be collision, and confusion, loss of temper, loss of time, and loss of power.

If, then, the facts to which we have referred demand increased activity, increased activity necessitates united activity. I would like to enlarge upon this point, but the time is too short, as there are other speakers to follow.

Whatever may be true in the commercial or industrial world—and we hear very much of the necessity of co-operation there—the time has come for an ecclesiastical economy which shall substitute co-operation for competition. We must have among the churches co-operation, united action, if we are to have increased action.

This is necessary, further, in order best to utilize our forces. Without mutual understanding, without co-operation, there will exist congestion. Suppose every church in this city and in the land belonged to one denomination. Would there be any such distribution of power as now exists? And if that would not be the wisest distribution of power for one denomination, it is not the wisest distribution of forces for the Kingdom. If we are to make such distribution of our forces, there must be co-operation among churches and denominations.

This question is vastly broader than our own horizon. It is intimately connected with our relations to the great West. Let me touch that for a moment. Suppose (and I submit the supposition is not a violent one) that the territory of Dakota is to be sufficiently settled by the close of this century to require one church and one pastor for every twenty-five square miles. Suppose the Congregational denomination should attempt to supply that need; you would have to rob of its pastor every Con-

gregational church in the United States outside of that territory; you would have to take every Congregational college president and college professor, and teacher and editor and insurance agent; you would have to take every Congregational clergyman on the whole list of the denomination, old and young, sick and well, and put them all into that one territory of Dakota, and then you would have to draw on the Presbyterian denomination for sixteen hundred men in order to supply that one territory.

Suppose the Presbyterian Church North should attempt to do a similar work for Texas; you would have to move into that state every clergyman of that denomination, and then there would be 4700 townships left destitute.

My brethren, there is a mighty work to be done in that great West of ours, and it is to be done speedily if we are to give a Christian stamp to that great Empire of the West, which is to determine the character, and hence the destiny, of the nation. It is not a violent supposition to say, that by the close of this century every other township west of the Mississippi will require, in order to give that Christian stamp, one clergyman and one church. But that calls upon us for 40,000 men. Can the churches of the East supply them? Not unless we make the wisest possible distribution of forces. Assuredly not, so long as we have grouped together in little communities two, three, five churches, where one can do the work as well, and hence better.

My brethren, it is absolutely necessary, if we are to supply the waste places of our great cities, if we are to Christianize the heathen of the great frontier, that our denominations and churches come to a mutual understanding, enter into intelligent co-operation, know something of united action.

And not only must we have such co-operation in order to utilize existing forces to the best advantage, we must have it in order to develop the latent power of the Church.

In a high organism every organ or member increases the effectiveness of every other. Your one pair of eyes makes your one pair of hands worth more than a dozen pairs of hands would be without eyes. Your one thumb makes your four fingers worth more than a score of fingers without a thumb. Every member, I say, multiplies the efficiency of all other members in an organism; and hence organization discredits the multiplication table. A regiment of soldiers does not represent the fighting power of one man multiplied by a thousand. There is a cumulative power in it. Why is it that ten thousand soldiers can put to flight a mob of a hundred thousand men? It is not because the soldier is physically stronger than the civilian, or braver, but it is because of drill. Drill means co-operation; it means united action, and that means cumulative power. "One shall chase a thousand, and two put"—not two thousand, but "ten thousand to flight." What we need is not a great Christian mob, but a mighty Christian army, that shall move forward as one man and strike as one arm. (Applause.)

When the snow-flakes fall one by one, they touch you as lightly as falling feathers. But mass them in the avalanche, and its terrific power shakes the mountain and sweeps everything before it. My brethren, we need to-day a massed Christianity to meet the evils of the times. (Applause.) And I am persuaded that these evils have a providential significance; that God has intended them as an external pressure to bring his people nearer together.

You remember that for generations the Hellenic tribes, with their petty jealousies, weakened one another by inter-tribal wars; but when the Persian appeared upon their borders with his mighty army, he proved to be the smith who, with the hammer of war, welded those separate tribes, glowing in the fires of patriotism, into a powerful nation, and Greece was one. May it not be that this external pressure which is upon the Church of Christ to-day, may it not be that these perils shall serve to bring Christian men into closer relationship until they strike hands, until there is such a oneness, and such a manifestation of the spiritual oneness of the Church of Christ as that Church has never shown? (Applause.)

One more word, and I must close. United action will not simply confer greater power; it will increase acquaintance, fellowship, mutual confidence, Christian love. (Applause.) When I get near enough to a man to see in him the image of the Lord Jesus Christ, whether he be white or black, red or yellow, I must needs love him. Whatever be the name by which he is called, whether Protestant or Catholic, even though he refuses to fellowship me, I must love him in spite of himself. (Applause.)

But, my brethren, these Christian denominations have not come near enough to each other to see distinctly that image of the common Master. Let them join in co-operative work. Let them draw near enough together for united action, and with shoulder to shoulder they will feel each other's hearts beating in loyalty to the one Master, and then, recognizing in each other Christ's image, they will grow in confidence and grow in love. And if we ever realize this side of heaven an external unity of the body of Christ, it will come, my brethren,

not through discussion, which is divisive, but through co-operation, through united action. (Applause.)

THE CHAIRMAN: You will now be addressed on the subject of House-to-House Visitation, by the Rev. Frank Russell, D.D., the Field Secretary of the Evangelical Alliance.

HOUSE-TO-HOUSE VISITATION.

BY REV. FRANK RUSSELL, D.D.

My Christian Friends, a kindly Christian conference is certainly a good thing. House-to-house visitation is a kindly Christian conference. That kind of house-to-house visitation of which I desire to speak at this time is a kindly Christian conference in every household in the community—the Christian people and the Christian churches meeting every household for a kindly Christian conference. That is the whole errand. That certainly is simplicity itself.

And yet there must needs be some system about it. Where are the forces to come from? Our Christian churches. Well, from which denomination? From all of them. There is no one denomination that can mark out any section of the city and say, "This is my field;" because that field for that particular church is only that proportion of the population in that field which by tradition, by circumstance, by taste, by training, would naturally belong to that one denomination; and in the territory about that particular church there will be a great many households that by tradition, by taste, by preferences, or other circumstances, legitimately belong somewhere else. And what has been the matter with us, that we have been crossing each other's lines over and over again, one colonel with his regiment of Christian forces going out and covering all the field, another by his side covering the same field; and in the process,

while we have been crossing each other's tracks, half the households have fallen back without any visitation at all, bereft of the kindly Christian conference for which we plead.

How then shall we get the forces? Why, draft them from our churches. Suppose each pastor should select for his staff officers one able layman for every hundred of his parish. And then, for the rank and file in the actual visiting work, suppose he selects ten of his membership for each one of the supervisors or staff officers—ten for every one hundred of his parish. A last fraction of more than fifty should count as a hundred. That force, on the average count, would be sufficient in our ordinary communities to reach every household.

"But Christian people are so busy." They are busy in building up the influence of our denominational machinery, at which, I think, there is no complaint to be made. I thank God to-night that Christendom is as strong as it is, because, under divine guidance, there have been built up so strong denominational machineries in the evangelical churches of the world. But we have been busy thus inside our denominational lines. Christian people are now much better drilled than they think they are, to go outside of denominational lines and go into the fields to visit.

Counting these, then, the forces, the pastors as the commanders, staff officers one to one hundred, rank and file ten to one hundred, how shall they be distributed in the field?

Well, the field must be districted. We must come to an ultimate unit of territory before the thing can be made feasible. If the territory, then, be large, supposing it is blocked into an average, so far as good limits can make it, of one thousand families each, or of five

hundred families each, and either ten, or five, respectively, of these supervisors, representing different denominations, with each a corps of ten workers, should be put into that block. If the territory be not very large, not over twenty or twenty-five thousand population, then suppose we omit that sectional division of the block to a thousand or to five hundred families, and make our divisions into districts of an average of a hundred families each. Then let that be subdivided into little fields of ten families each, as the unit of the territory to which one visitor shall be asked to go once a month.

No time? You can do it in half an afternoon, if it is necessary. "Visit every family?" Yes. "Well, what is the use of visiting every family, when we shall find that likely there will be several families in that field of ten households who will be church members?" Well, partly because you cannot classify the people to whom you are to carry the Gospel. You leave out all the church people and then say to the unchurched that you are going to give them a chance, and they will not take it; and you and I would not if we were in their places. You might as well parcel out one portion of the church and say, "We church members will not sit there any more, but when the unchurched and the poor and these outside people shall come in, we will seat them there." Let me know when they come in. They will not come, because you have classified them and come to them as a class to be patronized.

Besides that, there are a great many people who are spiritually poor, but who are in some connection with the Christian churches, and a visit would not hurt them. Again, the visitor will find in these Christian families others engaged in the same sort of business, and will compare notes very profitably with them. Besides that,

the good Christian families will always give the visitor a God-speed.

Now what are the features connected with this simple machinery, so far as it is machinery, that involves a Christian conference with every household? I feel, my friends, that Christian people are to blame if there be a household in the community where they live that is not approached, not once, but continuously, with Christian conferences.

I think, when our grandchildren are preaching, that their cheeks will tingle with shame in the communities where they preach, if such households can be found as can say, "Well, I have been living in this community one, two, three, four, or five years, and you are the first person that has crossed my threshold on a Christian errand."

One of these features is, that a large number of lay people are engaged in the work; and ministers have expressed their crying and profound need of this for years, and express it more and more as they discuss these questions that have come before this Conference.

Secondly, there is an interblending of the denominations in the activities of this visiting. No one of these supervisors has a corps that all belong to one church. They belong to several churches. No district has a visiting force that belongs to any one church. The visitors are, each corps of them, intersprinkled as to their membership. That relieves denominational presentation to any family. It relieves the visitor from being confined to the limits of a denomination. She has but one errand. She goes "In His Name," and she asks with regard to their church complexion, their religious character, what church they would choose to attend. They may not know what church the visitor attends.

They may decide to go to an altogether different church.

Let us see how it works. The Christian visitor goes into the unchristian family, and after a very little conversation the family is led to a choice. "Which church would you attend if you went anywhere to church?" "Why, we should go to such a church, because we were reared in it," or "because we intend going there if anywhere." You have brought the family to a decision; and when anybody is brought to a decision in regard to a matter to be done, it is partly done. You have made pretty good headway already. That fact is reported, with the name and the street and the number, to the minister of the church thus chosen by the family. There you have another leverage, because that minister now goes to call upon that family and to take care of them. He will see that some of his membership begin an acquaintance with them. The *entrée* is made, the door is open. The classification is made in the outset. As soon as the household visitation is begun in the community, the classification is made and the work is largely turned over to the denominations. You have two leverages, the choice and the church, under that family to secure them to the place of their own selection in a natural and simple and legitimate way.

The time is past when we shall waste any labor in undertaking to twist one family into some other relations. A good Presbyterian is worth a great deal more than a poor Baptist, and a good Baptist is worth a great deal more than a poor Presbyterian.

But you have another hold upon the family. The month has expired. Again the visitor goes forth for that simple Christian conference, and the acquaintance furthers the encouragement in the same direction. These lever-

ages do their work—the beginnings of church life are started.

In one month's report in the city of Buffalo, three hundred and eighty-seven families were thus started into the beginnings of church life; not into active membership, but children in the Sunday-school, the promise made to the pastor that he may count them as members of his flock, etc.

In the city of Rochester, in the same month, one church received forty-four families, and over sixty other persons that were not classified as families—boarders and clerks and transient people, etc.

In the little town of Montclair, not far from here, I was invited some time ago to attend their first monthly report, and they gave a classified list of an aggregate of six hundred and fourteen names and addresses of young men and young women who were disconnected from any evangelical churches, and one of the pastors in that group said, "My brethren, would you have guessed a hundred such persons in our little community of less than five thousand population? The fact that we have them is worth twenty times as much as all these conferences that led the way to such lists and classifications have cost us."

As another feature, we rely upon personal contact. And that means a great deal. The unchurched masses will not come into our churches until we begin to become acquainted with them. I have said a great many times how we can get the masses into the churches. I know how, and I know when. It will be when we get the churches into the masses, and it will not be till then. (Applause.)

The angel in the Apocalyptic vision was seen flying with the roll of the everlasting Gospel, to take it to them

that were tarrying upon the earth. The masses were not seen flying after the roll ; the roll was going to them. We are discussing whether the pulpit is a failure and whether the church is a failure, and then we have people saying to us that it is positively an easier thing to carry the gospel for a kindly Christian conference into the families where our missionaries have gone in China, Japan, and Africa, than it is in New York. We lack acquaintance, and we will not reach, I think, very effectively the masses until we have this leaven that goes out quietly, gently as the dew upon the mown grass.

The commercial world have found out how this works; that it is profitable to send people out to seek individual conferences with persons over the sample of goods which they want to sell; and the land is full of them, in every direction, because it is found profitable to have personal conferences with people. If there be any difference, the most precious things and the most affecting things that the Master ever spake on earth were when he had only one in the congregation—Nicodemus—and the woman at the well. When there is heart-to-heart speech, it need not be altogether, at first, on matters of religion. This mother that comes from the churches and visits the mother of the family that has no connection with the evangelical churches, will very likely talk about forty things that the pastor or the missionary would not think of, but she gains a grasp on that family that makes it easy for her after awhile to turn their thought and interest heavenward and churchward.

In one community of twenty-three or four thousand population, the nineteenth monthly report of this constant visitation started into the beginnings of church life thirty-eight families. Why did they not come before? Because it took that amount of acquaintance to

mature their thought and their purpose until they should come.

A great many say, "Why, the visitor has no time for all this." But where the plan has been in operation the pastors report that there are more voluntary calls and visits made by the visitors to the houses of their appor-tioned field than the monthly schedule would call for, through sheer interest that has grown up from personal sympathy. The sick one is found there; the cripple is found there. In one case a woman reports that she found in one of the households a child twelve years old, injured in spine and hip, who would never walk again; the mother, a member of one of the evangelical churches, in another town, from which she had moved within a few years; and that child told the visitor, after a little acquaintance, that he did not know any other meaning to the words "Jesus Christ" excepting as he remembered that it was a term that the boys used to swear with on the streets. Then she added, in the presence of her pastor, "I have had more of the presence of the Holy Spirit with me in teaching that little Christian heathen the way of life through Jesus Christ than I ever had in listening to all the sermons ever preached to me."

There are thousands of most tender and touching experiences that come up from these conferences in households, and the reflex influence of the work upon the membership of the churches is no inconsiderable part of the matter; pastors writing that the complexion and spiritual condition and zeal of their whole churches are changed by it; and one pastor saying, "Come to the platform of my prayer-meeting and look into the faces of my people, and I think from the very glow upon them you could pick out the sixty-four visitors that were drafted from my church and are in the active service."

There is no storetyped method about it, particularly. First, pastors usually meet together in groups with the advice of their official boards in their churches; usually study their own problems; usually plan their own attack; usually carry on the work. The unchurched part of the community with their prejudices will melt away while Christian conferences are being held on the part of Christian families with families that are unchristian—a vast number separating from us when Sabbath morning comes, who were thronging with us in streets and marts all through the other days of the week. This separation is sad and dangerous and awakens our interest and our prayers. And our purpose is to overcome it by a kindly Christian conference in every house. (Applause.)

THE CHAIRMAN: We will now listen to the closing address of the conference, upon The Latent Power of the New York Churches—a glorious theme; and I, for one, believe that if this city is to be brought to Christ, it is to be through the Church of the living God. I have great pleasure in introducing to the audience Bishop Edward G. Andrews, of this city, of the Methodist Episcopal Church.

THE LATENT POWER OF THE NEW YORK CHURCHES.

BY BISHOP EDWARD G. ANDREWS, D.D.

It has been stated from this platform that, approximately, the communicants of the Protestant churches of this city number one hundred thousand. The question of this part of the evening is, What latent power may there be in these one hundred thousand professed Christians?

I had hoped, when I accepted the invitation to speak, that I should share the responsibility of this discussion with a gentleman whose long residence and ample opportunity for familiar acquaintance with New York City and its churches, and whose ability and standing, would have enabled him to speak both definitely and with authority.

But, after all, who could tell what latent power there is in this Church of the Lord Christ in this city? Will somebody tell what latent fire and flame there is, consolidated throughout the long ages gone by, in the coal-fields of the Alleghanies; tell what great steamers shall feel the mighty throb of that power and be pushed through all waters to all shores; tell what hum of machinery shall be heard in all lands; tell what cheer and comfort shall be found in so many homes? Will somebody tell what of force there is, yet latent so far as we are concerned, in that subtle thing we call electricity, some-

thing of which we know and some part of which we utilize ; and when you have failed to do that, consent that we must all fail to tell what a hundred thousand men, women, and youth, in right relations to the gospel of Christ, and using and being used by its supernatural forces, shall effect toward the transformation of character and of society here ? It surpasses our power.

We have heard of what little bands of resolute, high-minded, heroic men have done at different times and through protracted campaigns. Those familiar with the history of India, for instance, know how often a little handful of English soldiers, with their hereditary valor, with their high purpose, with their fine leadership, have withstood whole hosts of their adversaries and on successive fields routed them. And will somebody tell what a hundred thousand men and women in New York City, in whom dwells the spirit of the Divine Master and who are using the agencies which he gives to them, shall accomplish toward the salvation of people in this city and the reconstruction of society here ? I cannot.

We suppose the conditions, let us note clearly. We suppose what may be true, namely, that these hundred thousand people shall really get personally where they ought to be. We do not ask that there shall be any change in mental caliber or furnishing. We do not ask that there shall be any change in their social positions. They shall occupy all places, from the highest to the lowest, doing all sorts of service and all sorts of work. Multitudes of them shall be by the conditions of their life precluded from very enlarged activity, or constant activity, in the matter of Christian effort. All that may be true. All that we ask is that they shall come where they ought to be under the gospel of Christ—where God requires that they shall come. In the first place, that

each one of them shall have the open vision of eternal and divine things, that we call faith. Then, that each one of them, moved by this vision, shall gladly and unreservedly put himself, all that he is, and all that he has, under the blessed and perfect government of the Lord Jesus Christ, and then, thirdly, that thus coming in consecration to Christ he shall somehow, through the prayer of a penitent faith, be brought into that personal relation of trust in the Lord Christ which establishes perfect union, even as the branch is united to the vine ; so that from the infinite fullness of Christ's personal spiritual perfections there shall flow down into each one of these hundred thousand believing and attached souls a continuous energy of goodness, by which the man shall be completely delivered from all low aims and low tastes, and the power of evil, and shall enter into all graces, and be furnished with all aptitudes of spirit for contact with his fellow-men. So, in a word, that each one, thus rightly related to Christ as he may be, shall have a continuous humility and obedience ; a joyous rest of soul in the truth of Christ, great loyalty to him, a burning desire to accomplish something for his glory ; a tender pity for human souls enthralled by sin and going to ruin, and a conscious walking in eternity. All that is supposed to be the right condition of every Christian man and every Christian woman, and short of that no such professed Christianity may stop and be blameless.

Thus conditioned as to his own character, let us remember, when we are trying to ascertain what can be done by these hundred thousand people, that they are to work, not simply with ordinary implements, but they are given supernatural forces. First, the force of a supernatural Saviour whom they may declare ; the high doctrine of one who has come to this earth of ours to be Brother to all

men, even to the lowliest, and to minister comfort and guidance and everlasting salvation. So that the doctrine which they proclaim is manna to hungry souls, and it is water to thirsty lips, and it is rest to the weary ones, and it is deliverance to the enslaved, and it is hope to the sorrowful and despairing. Oh, how true it is, that if a man goes in the right spirit to speak to others of their salvation, and then is permitted to lift up before them the Lord Jesus Christ, then often is it realized that that Jesus draws even the most alienated hearts to him!

And then we are to remember, further, that it is not only in a Christ that these hundred thousand people are to have a sort of supernatural power upon the minds for which they work, but that they themselves are under the special provisions of the New Testament economy; they are vehicles, channels of a divine spiritual force, indefinable, not separable in thought altogether from ordinary human activities; that a Christian man is privileged, through the simple and continuous prayer of faith, to receive into himself such a spiritual force that somehow or other his word will often and actually be more than a human word; he shall be like an electric battery, charged, and ready to send forth energy unexpected upon those who approach it. Thus by the presence of the great Saviour and the indwelling and forceful word of the Holy Spirit these hundred thousand people are made competent, are they not, to largest achievements? (Applause.)

And as sure as we live, brethren, there is a force latent now in these four hundred churches, and one hundred thousand communicants. Alas! how latent, hidden from human eyes, appearing only, as it were, by gleams, where there ought to be the full, steady outgoing of light and power.

Now, if you want to ask a little more definitely, what is this latent power, where is it found, I can see at once three answers that come easily to mind.

First, on the conditions named—and pardon me if I seem somehow to exhort and preach to-night—upon the conditions named, and we cannot any of us afford to come short of those conditions, there is to be a wonderful development of the power of *simple Christian living*. If all these hundred thousand people were just simply right, under the grace of God, that itself would constitute a revelation of power of which we have now perhaps very little comprehension. (Applause.)

That simple Christian living is the argument of arguments. It is the eloquence which is above all other eloquence, inoffensive, attractive, and effective. It is like the light, warm, and cheering, that falls upon the bud, and lo, it opens to all the beauty of the skies its own beauty. It has the sort of effect that the heat has, which, falling quietly and without sound upon the iceberg, dissolves it all, and it disappears!

First, therefore, and foremost among the latent powers of these hundred thousand Christians of New York City is this, the power of a continuous, spotless, elevated Christian life. (Applause.) Oh, if we could be but true, as we should be upon the conditions suggested, if our homes were all full of sweetness, and patience, and fidelity, and self-sacrifice, and consideration for old and young, for masters and servants; if among these hundred thousand Christians all the men that are engaged in business were only marked men of integrity on the mart and in the exchange; if every employer was manifestly careful for all the interests of all those whom he employed; if there were a manifest undervaluing of this world, and a proper valuing of the things that belong to

righteousness and to eternity; if there were supremacy over the lusts of the body; if there were manifest on countenance and in voice, as there ought to be, the joy and peace of the Lord Jesus Christ, do you not think that somehow or other, without other protracted argument, multitudes of these fourteen hundred thousand people in this city, who are not supposed to be members of Christian churches, would be drawn somehow to admire the Christ who worked such gracious changes in us, and that God would give us somehow ability to reach them by distinct efforts if we should undertake it? Would not that be true? (Applause.)

Oh, when it is manifest that so many Christians are only Christians in part—I will not say in name; when there is such an eager pursuit after wealth; when there is manifest such continual personal indulgence in luxuries and in all sorts of enervating pleasures and amusements; when there is such a strife, difficult and painful in the last degree, in social circles; when our homes are so full of sentiments and opinions, expressed freely in all parts of our family life, which are not the thoughts and sentiments of God in regard to righteousness and the true values that belong to human life; when all this is true, is it not wonderful that we have not somehow utterly ruined the cause of Christ and made him to be crucified afresh, whom we profess to love and serve?

But I must not dwell upon this. I believe this plain, straightforward, Christian honesty and living, living in the spirit, is of all things the supreme necessity of the churches of New York City (applause); that it is the necessary basis of all effective argument from the pulpit; that it is the indispensable condition of all effective personal effort; and that from this only can come the

true use of all material by which the kingdom of our Lord Jesus Christ may be built up.

Secondly, I take it that under such conditions as have been named, personal effort, now so little known among us, would be no longer latent, but would be a power of transcendent importance in the building up of the kingdom of our Lord and Saviour here. I suppose it is very natural that the Church should attempt to do its religious work by proxy, and I suppose that is the tendency which belongs to an organized Christianity, undoubtedly, that it shall have, or tend to have, a hierarchy and priesthood by whom all religious work shall be transacted.

It will be a new reformation, the proper enlargement and completion of the Lutheran Reformation, when somehow or other it shall come to be understood that all the Lord's people are prophets! (Applause.) When, not out of a mere sense of duty, not because they feel they must do it, but out of a great sense of the good which Christ offers, and the natural desire of loving hearts to give that good to others, all the young men and the young women of the world, and the older men and women, all these shall use this wondrous gift of speech to persuade others to be reconciled to the Lord Jesus Christ. My dear brethren, the fault of the churches today is this, that we are doing but very little of personal labor for the kingdom of Christ. If I could take you who are here present as representatives of the churches, I could perhaps go among you and ask questions that would condemn many of us; as, "When did you last speak to a man faithfully and plainly in regard to his soul's interest? When did you tell the last one that somehow or other that Jesus whom many revile, and multitudes distrust, has come to you, the chief among

ten thousand and the one altogether precious, infusing a sweetness and an elevation and a hope into your life, which no one can describe? When did you plead with some poor sinner to return to Christ, and when did you rebuke sin faithfully and lovingly?" Oh, is it not a shame that Christian churches generally are so defective in this personal fidelity? But now suppose, again, that the conditions spoken of did really exist, how naturally and effectively would all sorts of Christian work be done! I suppose that then every one would say to his brother, "Know the Lord," frequently and persuasively; but then how many, even of the laity, would find themselves called to a larger and broader service? How many would be called, for instance, to care, as they do not care, for the great charities of Christianity? How many would give themselves to faithful, self-sacrificing labor to make the education of this great city as far as possible subserve truth and righteousness? And how many would, not as partisans, but in a spirit of uttermost loyalty to the Kingdom of kingdoms and the Lord of lords, give themselves to the clearing of our politics, as far as possible, of the corruption that so molests and threatens us on every hand?

How many women, set free, by God's providence, from the entanglements of ordinary life, would be found ready to dedicate themselves, as there ought to be dedication, to the work of the deaconess; how many of these, eminent by the beauty of their original character, it may be, as well as by grace, would thus undertake to do the work of Christ?

Dear brethren and friends, if we leave this work to the ministers, it will be undone. It is for us individually, for the hundred thousand evangelical Christians of this city of New York, to undertake the work of which

I speak, and with friendly grasp of the hand, with tender, sympathizing contact, to lead men to Christ, after the manner of Harlan Page. We shall fill our empty churches, and, perhaps, within a short time, may transform the whole face of this New York society.

Why, if you think of it for a moment, if each one of these hundred thousand Christians should lead one person to Christ during the next year, we would have two hundred thousand! How rapidly the numbers would multiply thereafter. Suppose we make a much smaller estimate than that. Suppose that during the next year these hundred thousand Christians should lead simply one in four of their number to Christ. There would be one hundred and twenty-five thousand at the close of one year; and then, at the close of another year, one hundred and fifty-six thousand; and so we should go on, overtaking the growth of our population, and causing our city to be a city of the Lord God. (Applause.)

One other latent power would no longer be latent, upon the conditions which I have suggested: and that is, the power of wealth. Wealth is power. It is portable power, as some one has said. It is the representative of all labor and of all service. He that possesses it may multiply himself, and even surpass himself in many directions. He may not have genius, but he may set genius at work. He may be without learning or skill, and yet skill and learning may both wait upon his will. He may touch all parts of the world, though still here in New York City, doing work everywhere through the wealth which God gives him. Wealth is no vulgar thing. It is only the use of it that is often vulgar. A grand thing it is, this power to accumulate resources that can be unfolded and made useful and powerful, far and wide. And so money represents all schools, and it

represents all churches, and it represents all missions, and it represents the press, and it represents bread to hungry people, and clothing to naked people, and medicine and care to those that are sick, and knowledge to those that are ignorant. This power of wealth, who shall adequately describe it?

Touching the wealth of New York City and of the church membership of New York City, I cannot speak definitely. It must be immense. They tell us that the wealth of this whole land is some fifty billions of dollars, and that it increases at the rate of six million dollars every working day of the year. And this New York City, this center of commerce and of finance and of manufacture, must share in this wealth even beyond its proportion of population. And then this handful of Christian people of whom we speak, must possess their full proportion. If we take note of their equipage and of their home and of their expenditure, or if we know their rating on the Exchange, we must so think. Many of them are men of great wealth. And the question is, has this wealth served the kingdom of Christ as it ought to have done?

Try it by any test. Try it by the list of the subscribers to these city missions, which are before you. Look over those lists. What a small proportion of all the wealthy men of the churches make any subscription, except merely nominal ones, to these urgent efforts for the salvation of the unsaved masses of this city. What a small proportion of men in these different churches do the great work of the churches, the giving to home missions, foreign missions, city missions. Try it by that test; and is the wealth of the Church rightly used?

Try it by another test, viz., the comparison of gifts with the expenditures which these Christian people are

making for luxuries, for doubtful, or more than doubtful indulgences, for amusements that are frivolous and encraving. I can't reckon up those things. No man can, I suppose. But looking at the facts as they are visible before us, who can doubt that these very Christian people are spending vastly more for these things that injure, or certainly do not elevate, than they are for the great purposes to which this money is called by the urgent need of sinful and dying men.

Try another test, that one which is the most searching of all, viz., the test of the New Testament doctrine concerning wealth, the doctrine that all that a man is, and all that he has belongs to the Lord Christ; that there is no faculty of body and no faculty of mind, and no acquisition of knowledge and no acquisition of wealth, that there is no relationship and no possibility of power in him but what, having been given by the Lord Christ, is to be held by himself simply as a steward, and for which, at that great day which shall search all hearts, each individual man must give account, even to the last iota. That is the New Testament doctrine. What we hold is not our own. We may not treat it as if we had a right to dispose of it. There are a multitude who seem to think that it is very proper to recognize, in some way, a divine sovereignty over their affairs, and so they give some little dole, out of their great abundance, to Christian and charitable uses. It seems very much like that which the lawyers tell us, namely, that there were some estates held in England, in old time, simply upon the condition that a pepper-corn should be paid annually to the sovereign. (Applause.)

There are others who try to substitute the Jewish doctrine of tithes for the New Testament doctrine of universal stewardship. The Old Testament doctrine of

tithes was suitable to that time. But it is not found in the New Testament, nor does it belong to, nor accord with the fundamental principles of Christianity. As I have said before, the one plain teaching of the New Testament is, that all that a man is and all that he has belongs to Christ, and to Christ must he account for the use of it.

Now grant that there are some men in our churches who hold themselves under a sense of this responsibility. Grant, further, that if Christ holds us to account, he may be quite willing that a suitable proportion of all our gains should be used for personal culture and enlargement and refinement of soul. Say that there is no doctrine of the New Testament that forbids the enjoyment of beauty, nor the making of our homes attractive and even elegant at times. Grant all of these things, and yet it must be true that a multitude of men and women in the churches of New York City are so abusing the trusts committed to them by the Lord Christ, and are so worshipping mammon rather than God, that, according to every statement in the New Testament, they have no reason to expect anything but the divine condemnation and a loss of all spiritual power and all spiritual hope. They cannot serve God and mammon. They are pagans; for after all these things that they seek—wealth, luxuries, splendors, social position—“after all these things do the Gentiles seek.” It marks the true Christian that if he has faculty for gaining money—and it is a wonderful and noble faculty; if he has power to amass money—and it is a power not to be underrated at all—he must and does nevertheless hold all that gladly as the servant of the Lord Jesus Christ. (Applause.)

What lack of faith does this course indicate! How little apprehension of the value of righteousness and the nearness of eternity and the judgment of God! What

deterioration of character must go on through such selfishness and self-indulgence! What decay of family piety and destruction of the character of children must ensue from that course of life! And if Christian men, as well as other men, will thus hoard money, or expend it selfishly, what may be looked for but a continuous increase of that spirit of distrust and alienation between capital and labor, between the men of wealth and the men of poverty, which, in the end, shall wreck all the fair financial fabrics which so many strive to rear?

Brethren, pardon the protracted statements I have made. It seems to me now, closing this Conference, that it may be possible even for us, a small fraction of the vast Christianity of New York City, it may be possible for us personally so to come to right relations with the Lord Christ, by a most implicit surrender to his will, and a most child-like embrace of all his promises, and thereby a reception of all the help and light he gives, that we shall touch effectively the churches which we represent, and be able, as a result of this gathering, to set on foot a movement which shall tend powerfully toward the revival of righteousness among us. (Applause.)

Ah, there is a city which God builds. Its walls are righteousness, its gates salvation. And why may not this New York City become, as it were, a New Jerusalem, coming down from God out of heaven? If the hundred thousand church members would do what it behooves them to do, and be what it behooves them to be, surely the great Captain of our Salvation would lead us on to an almost universal triumph. (Applause.)

THE CHAIRMAN : I hope the audience will remain one moment. I am sure that you would be very unwilling to disband without giving a seal of approbation to this Conference. I will therefore ask the Rev. Dr. Parkhurst to present to the audience a resolution, which I hope will meet with their approval and adoption.

REMARKS OF REV. CHARLES H. PARKHURST, D.D.

The task which has been imposed on me is a very congenial one, and after I have presented this preliminary and single resolution I am going to crave the privilege, although I know it is late, of speaking a few minutes to the point of the resolution. (Applause.)

"In view of the facts which have been brought to light during this conference, the increasing religious destitution of the city, and especially that of the large foreign element ; the inadequacy of the instrumentalities now employed for reaching them with direct Christian influence ; and in view of the necessity of united Christian action in order to develop the latent power of our churches and bring their influence to bear upon every home ; therefore

"Resolved, That a committee of twenty-five, with power to add to their number, representing the churches and missionary societies of the city, be appointed by this conference for the careful study and execution of such plans as may seem to them wise, for more efficient co-operation in aggressive Christian work, both on the part of the churches and of existing mission organizations."

My dear friends, we have come now to the close of a series of very successful services, which have been con-

trived for a definite purpose. The idea has not been to make this a sort of moral three days' walk-about, which would afford moral delectation to a gratuitous crowd. It has not been the design of the originators of this movement to make of this a kind of spiritual menagerie, wherein creatures from various denominations should be paraded upon the platform to the entertainment of a promiscuous audience. This whole thing has been contrived with reference to a distinct purpose, and that purpose, as I apprehend that it lies in the minds of the originators of this movement, is nothing else than a tacit, if you please, but at any rate a distinct, declaration of war against the devil, who has his mighty grip on Manhattan Island. (Applause.)

Now there is something that is tremendously exhilarating in the very vastness of the object that is contemplated. We Americans are not satisfied with anything unless it is a big thing. We want big rivers. We have them ; and big mountains, and big lakes. We believe, as Americans, in bigness. And now no kind of an enterprise, no sort of purpose fills up the broad scope of a true American Christian mind, but a purpose that is correspondingly broad and an aim that is correspondingly far-reaching. (Applause.)

Christian friends, we broaden to the scope of the purpose toward which we aim. We widen and we grow to the breadth of the end which we have in view. I believe, when old Samson, standing there beneath the Philistine palace, felt the immensity of the pillars around which his gigantic arms were thrown, the very vastness of the pillars, along with the inspiration of God, helped him to the accomplishment of his magnificent purpose of destruction.

Now, if the divine Spirit, working alongside of a grand

purpose of *destruction*, could Samsonsize Samson and make him the vigorous destroyer that he was, how much more may the grandeur of our *positive* purpose of *construction*, operating by the aid of the divine Spirit, empower us, as God's servants and instruments, to the attainment of our constructive purpose.

I tell you, Christian friends, that a mind that is wide awake and a mind that is thrilled with a vast purpose, coupled with the inspiring power of Almighty God, makes even of the human single individual a little cube of almightiness. And I believe, in view of the spirit that I think I feel in the air, that by the power of God this convention is one first step toward the accomplishment of the grand victory of Christianity in New York City. And when you have done it in New York City, where the pulse of American people beats, you have done it for the United States.

We realize the antagonism that exists between the Christian and the unchristian classes. Now, there must be the utmost gentleness and kindness of heart on our part toward them. They have identified Christianity with wealth. How perfectly natural! The immediate effect of pure Christianity is to improve the condition of a man. I tell you that a bank account is one of the fruits of the Spirit. Change and purify the heart of a man, and his circumstances instantly begin to improve. A great many of those that are here have climbed the ladder of Christianity and have attained to some of the affluence and comfort and luxury of living that naturally goes with it. Well, now, these poor fellow sat the foot of the ladder, realizing what sort of a ladder it is and what the ladder has done, and realizing the oppressiveness (alas that it is so)—the vast amount of oppressiveness that is lodged on the money side of society, hating

the money owners, hate also the ladder by which the affluence has been obtained.

Now, our churches, as at present administered, are not accomplishing their work. We are running behind in the city of New York, as has been already stated. As things are going, the only way we could overtake our duty would be to turn round and go backwards. But according to the present method of procedure, we are running behind every year; and I say it frankly, I say it with utmost assurance, that there must be a very radical change before any better and more hopeful results can be attained.

We pastors have got to do something. We have got to teach our people, and continue teaching them (to use an expression that was used in Washington at the Evangelical Alliance), that a pastor's church is his force, and not his field. It is the army that he is to fight with, and not the flock that he is simply to pasture.

Oh, I am tired almost to pieces of this everlasting preaching to the saints. My heart is in this, tremendously. I preach—well, you know where I preach. I preach to a congregation in which I know there are saints that are absolutely gospel-logged, that are fairly top-heavy with the truth that has been piled upon them year after year; and men and women into whom, by no possibility of human or of divine effort, any more truth could be put until some of the truth that is in them has been wrung out by faithful Christian work. (Great applause.)

And that is so all over, and until the churches become centers of distribution, rather than simply centers of accretion, things are going to go on from bad to worse, and from worse to worst. You have got to set a tide, by the power of the divine Spirit, that shall work out from

the church, and then you will have a recurring tide from the world into the church. (Applause.)

You know how the Gulf Stream works. The waters of the Atlantic are heated in the Gulf by some power which we do not understand, but which is a divine power. That heated water is thrown off, wonderfully modifies the climate of all the northern portion of Europe, and there is wrought the recurrence of the cold polar waters, which return to the Gulf and are there heated. So, if we have started a current of Christian life that works out from the church in the same way that the heated waters work out from the Gulf of Mexico, we will have the cold waters returning, coming into the church, and in their turn getting warmed. (Applause.)

We have no circulation now. We have great coagulated masses of piety (applause) in our churches, that show no blood-beat. Once start the circulation, let the world see that the church has a heart that throws the warm blood out, and then there will be no difficulty about getting the cold blood in.

So I say the churches, as at present administered, do not do it. Money is not going to do it. I have all respect for what has been stated to us by our brother just now in regard to the power of money. I believe in it thoroughly. But I tell you, money is not going to convert the world. We ought to have a baptism of open pocket-books; that is true. But at the same time money, in and of itself, will not convert the world.

Have you ever thought of it, that when our Lord and Saviour Jesus Christ commenced his sublime crusade against sin in the world, he did not open any mines or found any banking-houses? Poor as poverty the dear Lord was, and he continued so. There was no money in the Church; and the Church has never grown with

